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THE BOOK OF PARADISE.

VOLUME II.

ENGLISH TRANSLATION—CONTINUED,
INDEX AND SYRIAC TEXT.

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THE BOOK OF PARADISE

BEING

THE HISTORIES AND SAYINGS OF THE MONKS

AND

ASCETICS OF THE EGYPTIAN DESERT

BY

PALLADIUS, HIERONYMUS

AND OTHERS.

THE SYRIAC TEXTS, ACCORDING TO THE RECENSION OF 'ANÂN-ÎSHÔ' OF BÊTH 'ÂBHÊ, EDITED WITH AN ENGLISH TRANSLATION

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352 [358]. ABBÂ ḲÎÔPRÔS said, "Whosoever loveth "the gratifying of his own will more than the gratifi- "cation of the will of God hath no fear of God."

352A[1] [358A]. A brother asked ABBÂ AMÔNÎS, saying, "How ought a man to act when he wisheth to begin "some [kind of] work, or when he wisheth to go or "to come, or to go from one place to another, so that "action may be according to the will of God, and may "be free from the error of devils?" The old man said "unto him, "He must first consider in his mind and see "the motive of that which he wisheth to do, and whence "it cometh, and if it be from God or Satan, or from "the man himself, and then let him do the work [which "he contemplateth], but let him flee from going and "coming, and from going from one place to another. "If he [acteth] not [thus] he will finally become a laugh- "ing stock for the devils. But afterwards let him pray "and beseech God that that work which is His he may do, "and then let him begin the work, and afterwards he "may boast in God.

353 [359]. He also said, "Bear with every man in "such a way that God may also bear with thee."[2]

353A [359A]. The disciple of ABBÂ AMMON told the following story:—One night the old man came out and found me lying down in the courtyard of the cell, and he stood up above me, and with lamentation and tears said, "Where is the mind of this brother who "can thus lie down [*or*, sleep] without care?"

354 [360]. There was a certain priest in Thebaïs whose name was DIOSCURUS, and he was the spiritual father of many monks, and at the time when they were about to receive the Holy Mysteries he used to say to the brethren, "Take thought and see lest any man "among you have been snared by the phantom of a

[1] In Bedjan's edition this Saying bears the number 367.
[2] In Bedjan's edition this Saying bears the number 366 (p. 828).

"woman during the night, and he be so bold as to "receive the Holy Mysteries. Now the emissions[1] "which [Page 707] occur as the result of a phantom "are not caused by the desire of a man, but take place "independently thereof, for they happen naturally, and "are due to the excess of matter [in the body], and "they do not, therefore, lead [a man] into subjection to "sin. But the phantoms which arise from the desire "are the sign of an evil wish. For it is meet that "the monk should be superior to the law of nature, "and that he should not be found with the smallest "impurity of body, but that he should waste the body "and humble it, and should not permit any superfluity "of matter to be found therein. Work out plans, then, "that thou mayest cut off [the superfluity of] matter "by means of a long period of fasting, for if we do "not thus, it will incite the other lusts to come upon "us; and it is not meet that a monk should be occupied "with the lusts which rise up in him daily. And if "we do not thus, in what way are we different from "those who live in the world? For we have observed "that men of this kind often make themselves to be "remote from the desires of their lust, either for pur- "poses of bodily health, or for other reasons which are "not worth mentioning; how very much more, then, "should it thus be especially a care to the monk for "the sake of the health of his spirit, and of his soul, "and of his body?"

355 [361]. They used to say that ABBÂ MACARIUS the Alexandrian at one time dwelt in a cave in the desert, and that beyond his cave was another wherein dwelt a panther; one day when he opened the door of his cave the panther came in and did homage to the blessed man, and she drew nigh and took hold of the corner of his garment, and dragged him along gently and went outside. And the old man answered

[1] The better reading is ܒܕܝܢ.

and said, "What can this animal want?" And he went with her until she arrived at her cave, and she left him outside, and went in and brought out her young, which were blind, and dropped them at his feet; and when he saw them, he prayed, and spat in their eyes, [Page 708] which were opened straightway, and the panther gave them suck, and took them and went inside. And on the day following the panther came bringing a sheepskin, and she approached and placed it before him; then the old man smiled to himself at the discernment and knowledge which the animal had shewn, and he took the skin and slept upon it, until it was quite worn out.

356 [362]. Now on another occasion when the door of his cell was shut, and the old man was sitting in his courtyard, that panther leaped down into the courtyard from the wall and came to him carrying one of her young in her mouth; and when the old man saw that the little panther was blind, he spat in its eyes, and they were opened, and its mother took it and departed. And one day later she brought to the blessed man a sheepskin, and the blessed woman MELANIA told me, saying, "I received this same skin from the hands "of the old man as a gift."

357 [363]. A brother asked an old man, saying, "What shall I do if when I have given to my brother "a little bread or money, the devils pollute it, as if "[it were given to gain] thə approbation[1] of men?" The old man said unto him, "Even though the adula- "tion of men may come, we must give to our neigh- "bour that which is necessary," and the old man adduced a proof of this statement, and said, "Two men dwelt "in a certain city, and one sowed [a field] and produced "a crop of somewhat dirty grain, but the other sowed "[no field] at all, and produced no crop of any kind, "neither clean nor dirty; in the time of tribulation which

[1] The better reading is ܕܫܘܚܐ.

"of these two men would live [and not die] of hunger?" And the brother said unto him, "He who produced the "crop of dirty grain;" and the old man said unto him, "Let us then produce a few [good actions], even though "they be defiled, so that we may not die in the time "of famine."

358 [364]. An old man used to say, "Dainty meats "remove [a man] from heavenly honours. For satiety, "and luxurious living in this world, and the multitudes "of lustful habits shut the door in our face and prevent "us from entering into the happiness of God. Consider "now the history of the rich man and LAZARUS; [Page "709] what was it that carried LAZARUS into the bosom "of ABRAHAM? Was it not the immeasurable troubles "among which he had been brought up? And what "brought the rich man to Gehenna? Was it not the "pleasures and lusts which were flaming within his "body? Each one of us, then, according to his measure, "by the nod of the fire of his person which is found "with him, shall receive his deserts in the world which "is to come; and each one of us, unless he be watch-"ful, shall be shaken up with the wood, and the "straw, and the stubble. And since it is necessary for "us to extinguish carefully the lusts which bestir them-"selves in us, we have need [to drink] water, and not "wine."

359 [365]. An old man used to say, "True obedi-"ence is like unto a chaste woman who is betrothed, "and who is not drawn aside after strange voices; and "the ear which turneth away, ever so little, from the "truth, is like an adulterous woman who turneth away "from her husband; and the mind which is led by "every doctrine of error[1] is like unto a harlot, who is "persuaded by every one who calleth her. Let us "then rebuke[2] the wandering mind which is cor-

[1] The better reading is دِيدَبْتَ.

[2] The better reading is نجص.

"rupted[1] by strange voices, and which loveth the voice "of its seducer[2] instead of that of the true bridegroom; "for it hath accepted to be called by the name of a "stranger, and not by that of Christ."

360 [366]. An old man used to say, "If thou hast "prayed for thy companion thou hast also prayed for "thyself, but if thou hast prayed for thyself only thou "hast impoverished thy petition; and if thou hast shewn "that thy brother hath offended thee, thou hast also "shewn that thou hast offended thyself. Those prayers, "which have not taken their mind with them, when "they have ascended and gone up stand outside the "door, and it is love which openeth the door before "them. The prayer which possesseth not the wings "of the spirit to [mount up] on high standeth before "the mouth of him that prayeth it, and thinking that "it hath flown away he doth not perceive that it re- "maineth [near him]. Offer with thine offering salt, "as it is written.[3] [Page 710] Let the love of thy "Lord be salt for thy sacrifice, for the sacrifice which "hath not salt through His love is despised and rejected "before Him."

361 [367]. One of the holy men used to say thus:— "I have passed the whole period of twenty years in "striving so that a strange thought might not enter "into my heart, and I have seen Satan, until the ninth "hour, with his bow stretched ready to shoot an arrow "into my heart; and when he could not find an oppor- "tunity, he was filled with disgust, and he would depart "each day, having been put to shame."[4]

362 [368]. There was a certain holy man in Egypt who dwelt in the desert, and a little way beyond him

[1] The better reading is ܕܐܬܚܫܝ.

[2] The better reading is ܕܐܬܚܟܢܬ.

[3] Leviticus II. 13.

[4] In Bedjan's edition there follows:—ܘܠܐ ܬܫܒܩ ܡܢ ܩܕܡ ܕܥܒܕ ܠܗ ܡܢ ܚܒܪܟ ܕܠܐ ܟܠ ܡܠܚܐ ܕܐܢܬ ܡܩܪܒ ܠܗ.

was an elder [*or*, priest], who was a Manichean; and this Manichean was obliged to make a journey and to go to one who was of the same faith as himself, and as he was going along the road, he arrived at eventide at the place where the holy man lived, and the Manichean was in great distress, for he had no place near at hand wherein to enter. Now he was afraid to go to the holy man, for he thought that he would recognize him, and would not allow him to enter [his cell]; nevertheless, being sore pressed, and not knowing where [else] to go, he knocked at the door of that holy man; and he opened the door, and the Manichean went in, and the holy man received him with gladness, and he knew who he was, and he urged him to pray, and he relieved all his wants, and the Manichean slept, and was refreshed. And it came to pass during the night that the Manichean came to himself, and said, "How is it that there is nothing which it was seemly "to do which this blessed man hath not done for me? "verily this is a man of God." Then he rose up and fell down at his feet, and said, "From this day on-"wards I shall believe as thou believest;" and he turned to the truth, and he became a friend of the holy man and lived with him always.

363 [368A]. I have heard that ABBÂ ISAAC said concerning ABBÂ MAṬÂÔÎS his Rabbâ, now they both arrived at the dignity of the episcopacy, [Page 711], that first of all ABBÂ MAṬÂÔÎS built his monastery in the country of the HARBĔLÂYÊ (HERAKLEANS), but that being much troubled by the multitudes who came to him, he left that place, and departed, and went to another spot in order that he might find quietness, and he built a monastery for himself there. And by the operation of Satan as it were, he found there a certain brother with whom he was at enmity, and he afflicted him greatly; and the old man saw [this], and he rose up and departed to his village, so that the man might not be vexed through him, and there he built a

monastery, and shut himself in it. Now after a time, the fathers of that place wherefrom ABBÂ MAṬÂÔIS had departed gathered together, and they took that brother who was aggrieved, and they went to him in order to entreat him and to bring him to his monastery; and when they had arrived at the place where ABBÂ SÔRÎÔN used to dwell, they left their cloaks there, and the aggrieved brother was with them. And when the fathers had knocked, the old man brought forward[1] a ladder, and he recognized them, and said unto them, "Where are your cloaks?" And they said, "They are "here with us, with such and such a brother." Now when the old man heard the name of that brother, in sheer joy he took an axe and opened the door, and he ran to the place where that brother was, and the holy man fell at the feet of the saint, and he made entreaty to him, and he kissed him, and saluted him, and he brought him and the fathers to his cell, and he refreshed both him and them for three days; and he made ready a meal, which he was not in the habit of doing, and he rose up and went with them with great joy. Now afterwards he was called to the office of Bishop, and he became a worker of signs and miracles, and he also made his disciple ABBÂ ISAAC a Bishop, and he continued to lead a life of spiritual excellence until the end of his life.

364 [369]. They used to say of ABBÂ SERAPION, the Bishop, that whensoever a man came to him to receive [Page 712] the monastic garb, he said these words to him, "When thou prayest say, 'Lord, teach "'me to do Thy will.'"

365 [370]. On one occasion ABBÂ PAPHNUTIUS was living in a remote desert, and it happened that a certain brother came to him and found him sick, and the brother took him, and washed him, and of the food which he had with him he boiled a little, and

[1] Read ܡܢܦ.

brought it to him to eat. And when he saw [this] he answered and said, "In very truth it had passed[1] "from my mind that this gratification for the children "of men existed;" and he brought him a cup of cream. Now when the old man saw him, he wept, and said, "I never expected that, even to the day of my death, "I should drink wine."

366 [371]. One of the fathers told a story, saying:— On one occasion two brethren according to the body came to the desert to a certain monk, and they conducted themselves in an excellent manner, and they were praised by the whole brotherhood. And it came to pass that one of them fell into a sickness which lasted not a few years, and his brother ministered unto him, and certain fathers came to visit him, and they began to praise him that ministered unto him, saying, "Thy willingness and thine abstinence profit the whole "brotherhood." And he answered and said unto them with great humility, "Forgive me, O my fathers, for I "have not as yet begun to lead a life of rule, but it is "my brother who doeth the works of excellence, and "that ye may indeed learn that such is the case, come "after me, and see." Then he took them in to his brother in the cell wherein he lay, and he said unto him, "Father, where is the axe which I gave thee "yesterday?" And he began to seek for it. Then he said unto him, "See, O my brother, do an act of grace "and seek for it with me," and the sick brother took it upon himself to be asked for that which he had not taken. And having profited [by his example] the fathers departed from that place.

367 [372]. An old man used to say, "Flee from "that love which [Page 713] subsisteth by means of "the things which are corrupt, for with them a man "also passeth away and is destroyed."

368 [373]. ABBÂ ELIJAH used to say, "The love

[1] Read نحسبة.

"which a man possesseth for his neighbour, and which "is caused by some temporal matter is, in the process "of time, turned into fierce enmity."

369 [374]. And he also said, "Whatsoever hath its "being for God's sake endureth and abideth for ever "with those who are true."

370 [375]. On one occasion the priest of PÎLÎSÎÔN heard that certain of the brethren were idle and lazy, and that they were constantly in the city, and that they swam in the baths, and neglected the works of excellence which belong to the life of the monk, and when they came to the congregation he took their monkish dress from them; and having done [this] he was sad at heart, and repented, and he went to ABBÂ POEMEN and informed him about them. And the old man said unto him, "Hast thou nothing of the old "man about thee?" [And he said "Yea."[1] And the old man said unto him], "Therefore thou thyself art "like unto them, and thou art nigh unto sin." Then the priest went and expressed his sorrow to them, and he put on them the dress of monks [once more]. Now they were twelve in all.

371 [376]. On one occasion tribulation came upon the monks in a certain place where they were living, and they wished to forsake it and to come to ABBÂ AMMON; and behold,[2] he was travelling in a boat, and he saw them going along by the side of the river, and he ordered the boatman to bring [the boat] close to land. Then he called these brethren and said unto them, "I am AMMON to whom ye wish to go;" and he entreated them to go back to their place, and he comforted them, and told them to endure patiently, for there was in the matter no[3] loss to the soul, but only human vexation.

[1] Adding, ܐܡܪ ܠܗ ܐܝܟ ܕܟ ܐܢܬ ܐܦ ܐܢܬ ܗܟܝܠ ܠܚܛܝܬܐ.

[2] Read ܘܗܐ ܐܚܕ.

[3] Read ܠܐ ܡܕܝ ܠܐ.

372 [377]. On one occasion an old man went up from Scete to the brethren in the mountain, and when they saw that he was a man of great ascetic labours, and that he practised stern self-denial, they entreated him to let them make a meal for him, and they brought him a little wine to drink. Now the people [Page 713] of the country heard about him, and they brought him a man who was afflicted with a devil that he might heal him; and when the devil saw him, he began to revile him, saying, "Hast thou brought "this winebibber to me?" And the old man did not wish to cast him out because of the praise of men, but, because the devil had reviled him, he said unto him, "I believe in Christ, and I shall not have drunk "[this] cup of wine until thou hast gone forth;" and as he began to drink that devil cried out, and said, "Thou "art consuming me;" and before the old man could drink that cup [of wine] the devil went forth by the grace of Christ.

373 [378]. They used to say that a certain father who was a recluse had a brother, according to the body, who lived in another cell, and that this brother fell ill, and sent to him a message to come and see him before he died; and his brother said, "I am un- "able to go out for the sake of my brother in the "flesh." And his brother sent him another message, saying, "Come, if it be only in the night, that I may "see thee;" and the recluse said, "I cannot do so, for "if I did my heart would not be pure before God." So the brother died, and they did not see each other.

374 [379]. They once wanted to make Abbâ Isaac priest in Scete, and when he heard [this] he fled to Egypt, and he went into a field and hid himself among the crop because the fathers were pursuing him, and when they came to that field they began to weary a little; and they turned the ass which they had with them out to feed, but he left the whole field, and

went and stood up in that place where ABBÂ ISAAC was hidden. And in the morning they went out to look for the ass, and they found the ass and the old man [together], and they marvelled; and when they wished to make ABBÂ ISAAC take an oath [not to run away] he would not allow them [to do so], and he said unto them, "I shall not flee again, for it is "the will of God, and whithersoever I flee I shall "come to this thing, for this is a consecration by "God."

375 [380]. ABBÂ MACARIUS asked ABBÂ ARSENIUS, saying, [Page 715] "Is it good for a man not to have "any pleasure at all in his cell? I know a brother who "used to have a few garden herbs in his cell, and to "prevent himself from having any gratification there-"from, he pulled them up by the roots;" and ABBÂ ARSENIUS said unto him, "This is good, but every "man [must do] as he is able, and if he hath not the "strength to persist in this perhaps he should plant "others."

376 [381]. The old men who were in Egypt told ABBÂ ELIJAH that ABBÂ AGATHON was a great man. And the old man said unto them, "Considering his "youth he was a great man in his generation, but he "was very far removed from the men of old. I saw "in Scete an old man who was able to hold back the "sun in his course in the heavens like JOSHUA, the son "of NUN;" and when they heard [this] they marvelled and praised God.

377 [382]. A certain brother asked ABBÂ POEMEN about fornication, and he answered and said, "[It cometh "upon a man] because our eyes will not allow us to "see the help of God which surroundeth a man, for "a man is constrained to humility and to the fear "of God at all times, even as he is constrained "[to draw] the breath which goeth forth from his "mouth."

378 [383]. An old man used to say, "If thou wishest

"to learn to know [thy] neighbour praise him more than "thou rebukest him."

379 [384]. They used to say that whensoever one of the fathers wished to sleep a little, he would sit down in his cell at some distance from the wall, so that whenever he nodded his head he became wide awake.

380 [385]. And whensoever another of the old men lay down he used to hold up a book above him, and when he dropped off to sleep the book would fall down and awake him.[1]

381 [386]. ABBÂ ANTHONY said, "I do not fear God, "on the contrary, I love Him."

382 [387]. One of the old men whilst exhorting the brethren to work of spiritual excellence used to say, "Troubles are hard unto those who are not accustomed[2] "to them. Troubles are like unto dogs; for as dogs "[Page 716] bite those who are not familiar with them, "and wag their tails at those who are, so also are "labours, because they give pain to those who have "no experience of them, and they are pleasing unto "those who are trained in bearing them. This excep- "tion must, however, be made: lusts are wont to pro- "duce troubles and adversities, but troubles are the "cause of pleasure and delights."

383 [388]. On one occasion ABBÂ AMMON came to cross the river, and he found that they were making ready a boat to take [some] men over, and he sat down in it; and behold, there was another boat which was going to take over some women, and they cried out to him, "Come thou, father, and cross over with us." And he answered and said unto them, "If I had not 'been going to cross over in the public boat I could

[1] In Bedjan's edition there follows:—No. 23. Abbâ Besarion said, "I stood up for forty nights, and did not sleep." ❖ ܐܒܒܐ ܒܣܪܝܘܢ ܐܡܪ ܐܬܩܝܡ ܐܢܐ ܠܬܪܥܝܢ ܠܝܠܝ ܘܠܐ ܫܟܒܬ ܥܝܢܝ.

[2] Read ܡܚܝܒ.

"not cross [with you]." Now he had with him a bundle of palm leaves, and he sat down and plaited mats until that boat was ready, and then he crossed over the river [in it]. And the brethren expressed their regrets, saying, "Why hast thou done thus?" Then the old man said unto them, "Because I do not at all "times travel in great haste, and because my thoughts "are not always in a turmoil." Now this is a proof that a man should travel on the path of God with a well ordered mind.

384 [389]. One of the old men came to one of the fathers [and asked him] to go and visit ABBÂ JOSEPH, and he said to him, "Tell thy disciple to go "with us;" and the father said, "Call him, and whatso- "ever thou commandest him, he will do." The old man said unto him, "What is his name?" and the Rabbâ of the disciple said, "I know not." The old man said unto him, "And how long hath he been with "thee? Dost thou not know his name?" And the father said, "Behold, he hath been with me for two "years;" then the old man answered and said, "If he "hath been with thee for two years, and thou hast "not learnt his name, how can I learn it in one day?"

385 [390]. A brother asked ABBÂ POEMEN, and said, "On one occasion I was distressed, and I begged "one of the holy men to lend me a certain thing, and "he gave it to me as a free gift; now if God prospereth "me [Page 717] shall I give it to another man, or shall "I return it to him that gave it to me in the time of "my tribulation?" The old man saith, "The gift was "most certainly from God, and it is meet for thee to "return it to him, for it belongeth to him." And that brother said unto him, "Supposing that I carry it to "him, and he refuse to take it, and say unto me, "'Get thee gone, and give it as a free gift to any one "'at thy pleasure,' what am I to do?" The old man said, "The thing still belongeth to him. For if a man "bringeth thee something of his own accord, and thou

"hast no knowledge about it, in this manner the thing "is his; but if thou hast borrowed something, either "from a monk or from a man in the world, and he "refuseth to take it back, it belongeth to thee,[1] and "thou mayest do as thou pleasest with it."

386 [391]. ABBÂ JOSEPH related that ABBÂ ISAAC said, "I was on one occasion sitting with ABBÂ POEMEN, "and I saw that he was in a state of great stupefaction, "and because I possessed some influence over him, I "offered entreaty to him, saying, "Father, where is thy "'mind?' And after I had pressed him greatly, he "answered and said, 'My mind was in the place of the "'Crucifixion, where the holy woman MARY, [the God-"'bearer], was standing and weeping by the Cross "'of our Reedemer, and I was wishing that I might "'at all times feel thus.'"

387 [392]. They used to say that ABBÂ SISOES the Theban was wont to dwell among the reeds of ARSÂNÎÂ, where there was, at some distance from him, an old man who was sick; and when he heard [of it] he was distressed, for he fasted two days at a time, and that day was the day on which he ought not to eat. And he said in his mind, "What shall I do? For perhaps "the brethren will compel me to eat, and if I wait [to "go to the old man] until to-morrow perhaps he will "be dead. I can only do this. I will go, but will not "break the law and eat;" so he went, and he ate not, and he did not break the rule of life which [he observed] for God's sake.

388 [393]. They used to say [Page 718] that ABBÂ NEṬÎRÂ, who was the disciple of ABBÂ SYLVANUS, and who dwelt in his cell in Mount Sinai, trained his body, and exercised it in ascetic labours with moderation; but when he was called by force to the episcopacy, he afflicted himself with stern and laborious works. And his disciple said unto him, "Abbâ, when we lived

[1] Read جلي.

"in the desert thou didst not lead such a life of ab-
"stinence and self-denial as thou now doest;" and the old man said unto him, "There I had the desert, and "silence, and poverty, and I only had to direct my "body in moderation so that it might not become ill; "but here I have the world, and I must vex my body "so that it may not be caught by any lust whatsoever, "and that I may not lose my labours."

389 [394]. They used to relate that ABBÂ POEMEN and the brethren at one time worked with their hands, but he could not sell their work; and they were distressed because they had no one to buy their work; and one of the brethren, who was a friend of theirs, went to a certain believing merchant and informed him of the matter. Now ABBÂ POEMEN [always] refused to accept anything from any man, so that he might not be entreated [for alms] by the multitude. And when the merchant heard [about their need], because he wished to do something for the old man, he made the excuse that he was in need of [the kind] of work [which they did], and he bought a camel and carried away the work as if he had been in need of the same; and the brother who had told the merchant came to ABBÂ POEMEN, and hearing that the merchant had come and carried away what they had to sell, he said before ABBÂ POEMEN, "Verily, O father, the merchant hath "taken [the work] away, although he did not want it." Then ABBÂ POEMEN said to ABBÂ JOB, his brother, "Arise, stop the camel, and bring him back, for if thou "dost not do so POEMEN will not dwell here with you. "For I do not wish to wrong any man by making him "unnecessarily [Page 719] to suffer loss on my account, "and to take my profit." And the brother departed and brought the camel back with great difficulty, and then ABBÂ POEMEN was persuaded to stay with them, and when he saw [the camel] he rejoiced as one who had found a great treasure.

390 [395]. A certain stranger came to Scete, and

brought there much gold, and he entreated the priest that it might be given to the brethren, and the priest said unto him, "It is useless to them;" and having entreated him many times, and the priest not consenting [to this], the man laid the gold down openly at the door of the church. And the priest said, "My "brethren, if any man hath need let him take [some]," but they refused to touch it, and some of them would not even look at it. Then the priest said unto him, "God hath accepted thy gift, go, and give it to the "poor;" and having been greatly helped he departed.

391 [396]. On one occasion the steward of Scete went up to Constantinople, and the Emperor seeing him asked him how the fathers in Egypt were; and the steward did homage, and answered and said to the Emperor, "Behold, they eat each other, and live." Now when the Emperor heard this, he marvelled, and asked him, "What is the meaning of 'they eat each "'other?'" And the steward said, "The meaning of "'they eat[1] each other' is this:—When it happeneth "that one of them is going to die, he commandeth that "whatsoever he hath shall be given to various men "according to their needs; and similarly when a man "worketh he bringeth [the results of] his labour, and "refresheth all the brethren therewith, and in this way "they live." The Emperor said unto him, "Verily "blessed are ye, for ye are saved and freed from the "cares of the world, and also from the judgment of "Gehenna. We, on the other hand, are troubled by "the cares of this world, and Gehenna is prepared "for us because of our sins."

392. They used to say of Abbâ Baṭîmîs that, when [the brethren] were coming down from the harvest to Scete, they brought down as a gift for the brethren who were there a jar of oil, which contained the measure of a *ḳesṭâ*, and was sealed with plaster. And

[1] Add جاخكم.

at the return of the period the year following when they were going [Page 720] to the harvest, they brought everything which was of benefit to the church; and ABBÂ BAṬÎMÎS made a small hole with a needle in the vessel of oil, and poured out a little of it for himself, and thought that he had done some great thing in not having consumed the whole of the oil which was in the vessel. And when the brethren brought their vessels with the plaster coverings intact and the vessels themselves unopened, whilst his vessel had been perforated, he stood there full of shame, just like a man who thinks that he has been found [committing] fornication.

393. There was a great and holy man who used to dwell in the inner desert, in a state of glorious ascetic excellence, and the gifts of casting out devils and of healing the sick had been given to him by God, and he used to work great miracles in the Name of Christ, and the beasts also made themselves subject to him at his command. For it chanced on one occasion when he was journeying in the desert that he saw a herd of wild asses feeding, and he said to them, "In the Name of our Lord Jesus Christ, let one of you "come hither;" and one of them came, and crouched before him very gently, and the blessed man mounted him, and sat upon him, and the animal carried him whither he wished to go.

394. One day when the blessed ANTHONY was sitting in the desert with the brethren about him, suddenly there fell upon him a state of stupor, and he became exceedingly sad and sorry, and he bent his knees and prayed; and when, after a long time, he stood up, he wept and groaned, and the old man began to pluck out his hair; and to throw it away.[1] Now when the brethren saw him weeping they entreated him to tell them what he had seen; and he answered

[1] Read ܢܬܒ.

and said unto them, "A great pillar hath fallen this "day from the church." Now he spake concerning that holy man who had fallen from his rule of life. And he sent to him straightway two brethren to see what had happened [Page 721] and to comfort him, and when the holy man saw them, he wailed and cried, and took dust and cast it upon his head, and he fell down before them, saying, "Go ye and say unto ABBÂ "ANTHONY, 'Pray for me that ten days may be given "'me to live, and I believe that I shall repent;'" but he died before five days had passed, and did not remain[1] long enough to offer up repentance for his sin.

395. There was a certain man of noble rank who sold everything which he had, and divided [the money] among the poor and the strangers, and he shaved his head, and went and dwelt in a monastery; now there remained to him a remnant of his possessions sufficient for his wants. And after a little time, when he had obtained freedom of speech, he began to be proud and to exalt himself above the other brethren, saying, "They lack education, and the knowledge of learning;" and the blessed MÂR BASIL, the Bishop, sent him a message in a letter, saying, "Thou hast lost the great "name which thou hadst in the world, for thou wast "called 'nobleman', and thou hast not become a monk."

396. ABBÂ GREGORY made an answer against the thoughts and said to the brethren, "My brethren, inas- "much as we have passed the measure of children, "let us cease from the mind of children, that is to say, "let us free ourselves from the careless habits of filthy "lusts; for it would be a shameful thing for us if, since "childhood hath passed from us, and old age hath come "upon us, the things of shame had not also passed "away from us."

397. They used to say that when ABBÂ MACARIUS was walking in the desert, he went and found a beauti-

[1] Read ܐܫܬܗܐ.

ful spot which was like unto the Paradise of God; and there were in it fountains of water, and numerous palm-trees, and trees of various kinds which bore fruit, and when he had come and told the brethren about it, they begged and entreated him to go and settle them there. Then the old men, the aged members of the congregation, who led lives of stern labour, entreated them not [Page 722] to leave their place, and they said, "If pleasure and delight be found in that spot, "and if a man may live therein without vexation and "labour, what pleasure and delight do ye expect to "receive from God? Nay, it is right for us to endure "the hardness of this place wherein we dwell, and to "suffer tribulations so that we may enjoy pleasure in "the world to come." And when he had said these things the brethren were restrained and departed not.

398. There was a certain holy man who used to see visions, and he told the following story, saying, "Once when I was standing up in prayer, I heard a "devil complaining in the presence of his companion, "saying, 'I am[1] [suffering] great labour and trouble.' "And when the other devil asked him[2] so that he "might learn from him the cause of his trouble, he "said to him, 'This is the work which hath been handed "over to me. When I have carried these monks, who "are in Jerusalem and its neighbourhood, to Mount "Sinai I have to bring those who are in Mount Sinai "to Jerusalem, and I have no rest whatsoever."

399. There was a monk who lived in a cell, far away in the desert, and this monk had a brother who lived in the world, and whose end was nigh, for he had to die; and he sent a message to the monk, saying, "For God's sake do an act of grace, and come "that I may see thee before I die." And when the monk heard [this], he shut the door of his cell, and

[1] Read ܢܝܟܦ.

[2] The better reading is ܢܝܕܡ.

set out to go to him, and as he was travelling through the desert, he saw an old man sitting on the wayside mending nets; now this old man was the Calumniator, who was making ready his snares to catch in them those who were journeying on the road of spiritual excellence. And he was exceedingly anxious to overthrow that brother, and to trip him up by his snares, for he had not only never allowed his foot to become entangled in the meshes of his nets, but he had also slit in pieces and destroyed his pit-falls through the remembrance of God. Now the monk did not know that the man who was sitting by the road-side [Page 723] mending his nets was Satan, and he said unto him, "Why art thou sitting here in this "parched desert? And what art thou doing here?" The Calumniator said unto him, "I am mending my "nets wherewith I wish to catch the gazelle which are "in the desert." And the monk said unto him, "Make "me a net also, for I want to catch with it the gazelle "which go into my garden and lay it waste." Then that devil said unto him, "Get thee on thy journey, "and I will make a net for thee which shall be better "than that which thou now seest." And when the monk had gone to his brother, he saw him, and remained with him for two days, and on the third day his brother died; and he wrapped him in his grave-clothes, and buried him with the honour which is due to believing men. And as he was lying there in his brother's house, his brother's wife rose up by night, and came and lay down by his side through the agency of the Calumniator, and she began to say unto him thus:— "God hath sent thee hither to provide for thy brother's "children, and to bring them up; take me, then, to wife, "and take care of thy brother's house and of his chil- "dren, and stay here in peace in thine own house." And when the monk had heard what she said to him, he was moved to wrath against her, and he said to her, "Fie upon thee, O woman! Get thee behind me,

"Satan!" And he rose up straightway, and took his staff, and set out to go through the desert to his cell, and as he was journeying along the way, he saw that old man sitting in his place and mending his nets; and the monk said unto him, "Art thou still "sitting here, O old man? Hast thou prepared for "me that net concerning which I spake to thee?" Then Satan became furious, and he looked at him in fierce anger and said, "Get thee forth from my pre-"sence. Yea, thou hast indeed broken the net which "I made for thee. Didst thou not know [Page 724] "that thou wast breaking and slitting in pieces during "the past night that other net which was better than "the first one?[1] I am not able to make a net which "[will catch] thee." And as he was speaking he changed himself into a great serpent. Now when the monk saw this he understood that it was Satan who had appeared unto him; and he fled from the place in fear, and went to his cell, and he gave thanks unto God Who had delivered him from the snare of Satan, who had wished to snare him and to drag him down into his net through his brother's wife.

400. A certain brother had recently received the garb of a monk, and he went and shut himself up in a cell, and said, "I am a desert monk." And when the fathers heard [this], they came and took him out of his place, and made him to go about to the cells of the brethren, and to make apologies to them, saying, "I am not a desert monk, and I have only just "begun to be a disciple."[2]

401. On one occasion ABBÂ ABRAHAM went to ABBÂ ARÊÂ, and whilst they were sitting talking, a certain brother also came to Abbâ, and repeated the following:—There was a certain rich man in Jerusalem who had become rich by means of fraud, and avarice, and

[1] Read ܒܒܘܫܬܐ ܕܫ.

[2] From Bedjan's edition, p. 853, No. ܡܕ.

oppression, and wicked acts of various kinds; and when this man came to himself, and understood that there was judgment to come, he drew nigh to a certain teacher, and said unto him, "I beseech thee [to hearken unto me]. My mind is led captive by worldly care, and "by anxieties which are of the earth; make me whole "then, so that I may not perish." And the teacher gave him to read the Book of the Wisdom of Solomon, and as he was reading [it], he found a verse which said, "He who hath compassion upon the poor lendeth "to God." Then he shut the book, and gave it to the teacher, saying, "Who is there that is more sure "and more to be trusted than God, Who if I shew "compassion upon the poor, will give me back both "principal and interest?" Then he went immediately, and sold everything which he possessed and divided it among the poor, and he left nothing whatsoever of it to himself except four *dînârs*, which were to be [spent] in burying him; and he fell into want, and became exceedingly poor, and he went about begging, but no man either shewed compassion upon him or gave him food. Finally he meditated within himself, and said, "I will go to the Lord my God, and will "enter into judgment with Him because He led me "astray and made me scatter all my possessions." Now as he was returning to Jerusalem, he saw two men fighting with each other, and each was striving [Page 725] to take from his companion a certain stone of great excellence, which had fallen from the ephod which was on AARON, the high priest; now the men did not know what the stone was. Then the man said unto them, "Why are ye fighting and con- "tending with each other?" And they answered and said unto him, "We have found a stone, and we do "not know what its value is;" and he said unto them, "Give it to me, and take four *dînârs*," and they gave him the stone gladly. Then the man went into Jerusalem and shewed the stone to a goldsmith, who, as

soon as he saw the stone, said unto him, "Where "didst thou find this? For behold, because [of the "loss] thereof all Jerusalem hath been in an uproar for "the last three days. But go, and give it to the high "priest, and he will make thee a rich man." Now when he had gone into the temple, the angel of the Lord appeared unto the high priest, and said unto him, "Behold, a man hath come unto thee, and he hath "with him the stone which was lost; give him, then, gold, "and silver, and precious stones according to his "desire, and rebuke him, and say unto him, 'Have no "'doubt whatsoever in thy mind, and restrain not thy-"'self from lending to God as if thou wert not a be-"'liever and a true man, for, behold, I have given unto "'thee twofold in this world [for what thou didst lend "'Me], and in the world to come life everlasting.'"

402.[1] And the fathers also said:—There was a rich philosopher in a certain city, and he never gave anything to any man; and the Bishop of the city said unto him, "Dost thou know, O my beloved brother, "that when we came into this world we brought nothing "in with us, and that we shall not be able to carry "anything out with us? But from that which Christ "hath given unto thee thou shouldst lend in this world, "and in the next He will reward thee several times "over." Then the philosopher said unto the Bishop, "Wilt thou be surety to me that if I lend [money] "unto Him He will reward me?" And the Bishop answered and said, "Yea, I will be surety to thee;" and the Bishop having become surety to him, straightway the rich man began to scatter his possessions, and whensoever he gave alms to any man he used to write thus:—"Behold, I have lent to Christ, such and such "things, Bishop So-and-so being security for the same;" and he did thus until he had scattered all the riches

[1] The following is translated from Bedjan's edition, p. 855, No. ٤٥٢ ff.

which he possessed. Now when the day arrived for him to go forth from the world, he commanded his household, saying, "I make you to take an oath by "Christ, in Whom I have trusted, that this paper shall "be laid with me in the grave;" and they took the oath even as he made them to do. And after many days, the Bishop came to the city, and he went to the kinsfolk of the philosopher, and he comforted them, and said unto them, "Did he not give you any com- "mands? And did he not make a will?" And they said unto him, "When he was dying he made us swear "that the paper of indebtedness should be laid with "him [in the grave], and we did even as he said." And the Bishop said unto them, "Come ye and shew "me his grave," and when he had gone and entered into the grave, he saw the paper laid on the breast of the philosopher, and he took it, and opened it, and found that there was written in it thus:—"I, the philo- "sopher So-and-so, have gone to Christ, and every- "thing which I lent unto Him He hath returned unto "me many times over; and henceforward I have no "claim whatsoever, except tranquillity and peace." And every one who saw and heard [this] praised God, unto Whom all things are easy.

403. There was a certain rich man in Alexandria whose name was DÔMYÂNÔS, and he fell sick of a grievous disease, and being afraid that he was going to die he divided thirty pounds weight of gold among the poor; and it happened that he recovered, and then he repented of what he had done. Now he had a rich friend, who was a chaste and excellent man, and he revealed to him everything about which he repented, and the friend answered and said unto him, "Be not "sad, O my brother, for it is meet that thou shouldst "rejoice, because thou hast made an offering unto God "of thy gold;" but the rich man did not agree with him. Then he said unto him, "I will give thee thirty "pounds' weight of gold, and thou must not be vexed,

"but come with me to the temple of MÂR MÎNÂ, the "martyr, and say thus: 'It is not I who have given "'these alms, but this man,' and take that which is "thine, and go." And having done this, he took thirty pounds' weight of gold, and went to go forth by the door of the church, and the angel of the Lord smote him, and he fell down straightway, and died. Then the priests who were in the temple of MÂR MÎNÂ gathered themselves together, and they said to the friend, "Take thy gold, and be gone." And he said unto them, "God forbid that I should take anything "from Christ, for I have offered it to Him, and it is "His, but if it seem [fit] to you let it be divided among "the poor;" and it was divided according to his command, and every one who heard feared and glorified God. My brethren, let us admire the excellence of that friend, and let us not be sad when we offer alms and oblations unto God, for we [only] offer unto Him that which is His. And He Himself hath written that He is the debtor and the borrower, and hath promised a reward even for a cup of cold water, saying, "Whatsoever ye do unto one of these little ones, ye do "unto Me;"[1] may He make us worthy to do His will. Amen.

[Here follow] the counsels which belong in order to the old man who spake against the thoughts of fornication, saying, "Be like unto a man who passeth "through a street of taverns, &c.[2]]

404. O man, for thy sake was CHRIST born, and the Son of God came that he might make thee to live; He became a babe, He became a child, and He became a man, being [at the same time] God in His Nature, and the Son of God.

405. He Who was the Lawgiver became a reader, and He took the Book in the synagogue, and read,

[1] St. Matthew x. 42; xxv. 40.
[2] See No. 582.

saying, "The Spirit of the Lord is upon Me, and there-
"fore He hath anointed Me, and hath sent Me to preach
"the Gospel to the poor."[1]

406. Like a sub-deacon He made a whip of cord, and drove out from the temple all those who sold oxen, and rams, and doves, *et cetera.*

407. Like a servant He girded a napkin about His loins, and washed the feet of His disciples, and He commanded them to wash the feet of their brethren.

408. Like a priest He sat among the priests and taught the people.

409. Like a Bishop He took bread, and blessed [it], and brake, and gave unto His disciples. He was beaten for thy sake, He was crucified for thy sake, and He died for thy sake; yet for His sake thou wilt not even bear disgrace! He rose as God, and He ascended as God. He wrought all things for us, fittingly and in order, that He might redeem us. Let us, then, be watchful, and zealous, and constant in prayer; let us do all things which are pleasing unto Him, and which gratify those who love Him, so that we may be redeemed and live. Was not JOSEPH sold into EGYPT, and was he not in a strange land? And the three Holy Children in Babylon, peradventure they acquired knowledge with man and stood in front of them [of themselves]? Nay, it was because they feared God that He helped them, and made them glorious.

410. An old man, who had delivered himself unto God, used to say, "The monk hath no will of his own. "Now he who abideth in ministering unto the will "of God never wearieth, but if thou performest thine "own will thou becomest weary and exhausted, because "God doth not support thee."

411. The old man also said, "When a soldier en-
"tereth the battle he taketh care for himself only, and
"so also is it with the huntsman; let us then be like

[1] St. Luke IV. 18.

"unto these, for riches, and kinsfolk, and wisdom are "dung without a correct rule of life and conduct.

412. The old man also said, "God dwelleth in the "man who worketh with God, for He said, 'I will dwell "'in them, and I will walk in them, and they shall be "'to Me a people, and I will be unto them a God.'"

413. The old man also said, "God saith unto thee "thus: If thou lovest Me, O monk, that which I wish "do, and do not what I desire not. The life of "a monk are these:—good works, obedience, train- "ing, not to blame his neighbour, not to calumniate "any man, and not to complain, for it is written, 'The "'mercy of the Lord hateth evil things.'"

414. The same old man used to say, "The life and "conduct of a monk are these:—he must not act ini- "quitously, and he must not look upon evil things with "his eyes, and he must not hearken with his ears unto "things which are alien to the fear of God, and he "must not utter calumnies with his mouth, and he must "not seize things with his hands, but must give espe- "cially to those who are in need, he must neither be "exalted in his mind nor meditate with wicked thoughts, "and he must not fill his belly. All these things he "must perform with intelligence, for by them is a monk "known."

415. A certain brother vexed an old man several times by saying unto him, "What shall I do in respect "of the wicked and filthy thoughts of all sorts and "kinds which go through me?" And the old man answered and said unto him, "Thou art like unto a "stagnant pool which is at one time filled with water, "and which at another, when water hath been drawn up "from it, runneth dry. Why canst thou not rather be like "unto the spring which never faileth? Patient persist- "ence is victory, and victory is constancy, and con- "stancy is life, and life is kingdom, and kingdom is God."

416. Abbâ Epiphanius used to say, "Whatsoever "food thou wishest to eat with pleasure desire not to

"give to thy body, especially when thou art not sick, "and that food for which thou lustest thou shalt not "eat. When, however, thou art eating the things which "are sent unto thee by God, give thanks unto Him at "all times, and be grateful unto Him. We have received "pleasures and delights because of the name of monastic "life, but we perform not the works of monks, and it "shall be that thou art not a monk. What then? Wilt "thou not play the man that, peradventure, thou mayest "be clothed in the apparel which is alien unto thee? "Tell me, O brother, how can a man possess the seal "of service unless he possesseth humility? For the "humble man who seeth another sinning weepeth bit- "terly, saying, 'This man may perhaps sin to-day, "'but how many times shall I sin to-morrow?' But, if "any man sin before thee, no matter who he may be, "condemn him not, but consider thyself to be a greater "sinner than he is, even though he be both a child of "this world, and make people to sin against God."

417. He also used to say, "Know thyself, and thou "shalt never fall. Give work unto thy soul, that is to "say, constant prayer, and the love which is in God, "before another can give it evil thoughts; and pray "ye that the spirit of error may be remote from you."

418. He also used to say, "Whatsoever thou doest "successfully, and makest a boast of, that destroy, for "it is not right for a monk to boast about his good "deeds, and if he boasteth he will fall."

419. "When thou prayest say with a hidden voice "unto God, 'Lord, how am I to acquire Thee? Thou, "'even Thou knowest that I am a beast, and that I "'know nothing. Thou hast brought me to the highest "'point of this life, O redeem me for Thy mercy's sake. "'I am Thy servant and the son of Thine handmaiden. "'O Lord, by Thy wish make me to live."

420. The old man is falsehood, and the new man is truth. Truth is the root of good works, and false- hood is death. If the liar, and the thief, and the

calumniator, knew that they were to be exposed and made known to all at a subsequent period they would never commit their offences, and it is even thus with those who commit adultery.

421. The sons of ELI, HOPHNI and PHINEHAS were priests of the Lord, but they feared not God, and they and all their house perished.

422. He who layeth hold upon, and bindeth, and taketh to himself the remembrance of evil things, is like unto the man who burieth fire within chopped straw.

423. If thou wouldst talk to a man concerning life, and if thou wouldst say a word unto him with suffering, and with repentance, and with weeping, speak unto him that heareth and doeth; and if thou dost not [do this] speak not at all, lest thou die, and depart without profit from the words wherewith thou didst wish to vivify others. For unto the sinner God saith, "What are the Books of My commandments unto thee, "for thou hast taken My covenant in thy mouth?"

424. ABBÂ EPIPHANIUS said, "When the thought "cometh to fill thy bosom, that is to say, thy heart, "with vain glory or pride, say thou unto it, 'Old man, "'behold thy fornication.'"

425. And he also said, "If we do evil things God "will be unmindful of His longsuffering; but if we do "good things, it will not help us greatly, for in order "to increase the profit of freedom, and that the mer-"chandize of the will may not be spoiled, a man must "rejoice in contending."

426. On one occasion the brethren entreated RABBÂ EPIPHANIUS, saying, "Speak to us, father, something "whereby we may live, even though thou speakest and "we keep not the seed of thy word because our ground "is a salted thing." And the old man answered and said unto them, "He who doth not receive all brethren, "and who maketh distinctions between them, he who "doth this, I say, cannot become perfect."

427. If a man revile thee, bless him, and if he ac-

cept the blessing it shall be good for both of you; and if he doth not, he shall receive the reward of his reviling, and thou of the blessing.

428. It is right for a monk to live even as ABBÂ ARSENIUS lived. Take care each day to stand before God without sin, and draw nigh unto Him with tears as did the sinful woman; and pray thou unto the Lord God as if He were standing before thee, for He is near, and He looketh at thee carefully.

429. He who wisheth to dwell in the desert must be a teacher by his own knowledge, and he must not be in need of being taught, lest, peradventure, he be harmed by devils, and lest he scrutinize his understanding too closely, and lest, in some form or other, he become a laughing-stock to the beings who are above, and to those who are below.

430. The correct rule of conduct for him that loveth God is to be without blame.

431. A certain old man returned an answer against evil thoughts, and said unto the brethren, "Now I be-"seech you, O my brethren, that we cease from the ascetic "life and its labours, and that we also desist from the "anxieties of evil thoughts. For what are we? A sound "which cometh from the fine dust, or a sound which "cometh from the dust of the ground. JOSEPH of RÂMÂH "having asked to [be allowed to] take away the body "of JESUS removed it and swathed it with swathings "of fine linen, and then laid it in a new grave. Now "the pure heart is the new grave of the new man."

432. The devils said unto one of the old men, wishing to lead him astray, "Dost thou wish to see "Christ?" And he said unto them, "My curse be upon "you, and on that which ye say, for I believe in Christ "Who said, 'If they say unto you, Behold, here is "'Christ, or, Behold, there is Christ, believe them not;'"[1] and immediately the devils disappeared.

[1] St. Matthew XXIV. 23.

433. What is [the meaning of] the word which the Apostle spake, "To the pure all things are pure?"[1] The old man said unto him, "If a man cometh to this "word, and arriveth at this measure, he will see that "he himself hath more shortcomings than any other "creature, and that he is inferior to every being." The brother said unto him, "How is it possible for me to "consider myself more imperfect than a murderer and "inferior to him? Is it possible for me to consider the "murderer and the fornicator, whose actions are abo- "minable, better than myself?" And the old man answered and said unto him, "If a man attaineth unto "this word, and he seeth his neighbour committing a "murder, or doing something else which is not good, "he will think within himself, saying, 'This is [only] "'one sin, and this man hath only committed this one "'sin, but I am at all times a murderer through hatred "'and a wicked will.'"

434. A brother asked ABBÂ JOB, the brother of ABBÂ POEMEN, concerning a word which the Apostle spake, saying,[2] "Esteem every man to be more ex- "cellent than thyself." And the old man answered and said, "If a man hath arrived at this measure, and he "seeth the offence of his brother, he will conceal it as "if it had never happened."

435. An old man used to say, "I never take a "step without first learning where I am about to put "my foot, but I stand up, and look about me carefully, "and I am not careless, and I do not let [my foot go] "until God guideth me, and leadeth me on the path "to the place which pleaseth Him."

436. An old man used to say, "God giveth a man "the opportunity to repent as long as he wisheth to "do, and in proportion as he wisheth, for it is written, "'Speak first thy sins, and thou shalt be justified.'"

[1] Titus I. 15.
[2] Philippians II. 3.

437. An old man used to say, "Silence is filled "with all life, but in the speech which is abundant death "is hidden."

438. And the old man also said, "Lying and sin "are wont to lie in ambush in the words which are "long and broad."

439. An old man used to say, "Humility never "becometh angry, and never provoketh a man to "wrath."

440. ABBÂ JOSEPH said unto ABBÂ LÔṬ, "Thou art "unable to become a monk, but thou mayest become "wholly like a flame which burneth and blazeth "fiercely."

441. An old man was asked, "What is humility?" And he said unto him that asked the question, "If "thy brother offend thee, and thou forgive him before "he can repent and entreat thee [that is humility]."

442. An old man also said, "Keep thy conscience "with thy brother, and thou shalt find rest."

443. ABBÂ PAPHNŪTIUS used to say, "He who "esteemeth himself as nothing, whithersoever he goeth, "or wheresoever he dwelleth, he shall find rest."

444. The same old man said, "During all the days "of the life of the old men I used to go and visit "them twice each month, and my cell was distant from "them twelve miles, and in respect of every thought "about which I asked them, they never said to me "anything except, 'Wheresoever thou goest esteem thy-"'self as nothing, and thou shalt find rest.'"

445. One of the old men used to say, "Love "knoweth not how to keep a storehouse [full] of "possessions."

446. The same old man also said, "I do not know "the actual thing whereby, on two occasions, the ene-"mies led me into error, and into the committing of "sin, and into the transgression [of the Law]."

447. Certain old men asked John the Less, saying, "When thou wast in Scete with the fathers, how didst

"thou see them conducting themselves?" And he said unto them, "By night and by day they were perform-"ing with all their might the work of God, that is to "say, [they were reciting] the service, and they prayed, "and read, and were anxious with divine solicitude, "and instead of being idle they worked with their "hands."

448. On one occasion ABBÂ AMMON came to the brethren, and they, whilst expressing regret [for troubling him, asked him] to say some words of excellence to them; and the old man answered and said unto them, "It is right that we all should travel the path of "God with well ordered [minds]."

449. ABBÂ ANTHONY used to say, "When we rise "up in the morning each day let us think that we shall "not abide until the evening, and when we come to "lie down also let us think that we shall not abide "until the morning; for we know not the days of our "life, but they are known unto God. If we do this "each day we shall not sin, and we shall do nothing "wicked before God, and we shall not lust eagerly for "anything belonging to this world, and we shall not "be angry with anyone, but in everything we shall "be regarding our souls, even as men who await death."

450. And he also said, "As fish die when they are "drawn out of the water, even so do monks, who have "forsaken the world, become sluggish, when they remain "with the children of this world or dwell with them; "it is then meet for us to hasten to the mountain even "as fish haste to the water."

451. Now they used to say that ABBÂ ANTHONY was wholly [illumined] by the appearance of the light of the spirit, and that he could see what was happening from a distance; now on one occasion he saw the soul of the blessed Ammon being taken up into heaven by the hands of angels, although he was distant from him ten stages.

452. One of the brethren asked him once about

the thoughts, and the old man answered and said unto him, "Do not carry them into effect, but let them "settle down and down until they breed worms and "perish."

453. ABBÂ POEMEN used to say, "If a man pass a "hundred years in the cell he will not understand his "departure from this world and become a monk, unless "he attribute sin to himself at all times, and make "himself to be remote, both in his mind and in his "actions, from those things which he knoweth will "separate him from God, and make supplication unto "God at all times through suffering and tears."

454. A brother asked ABBÂ POEMEN, saying, "What "is the repentance of sins?" And he said unto him, "The repentance of sins consisteth in a man not com- "mitting the sin again from the moment wherein he "repenteth of it; and on account of this the righteous "were called 'spotless,' and because they had forsaken "[their] sins, and had cleansed themselves from them."

455. And another brother also asked him, saying, "Shew me a word whereby I may live;" and the old man said unto him, "The first thing of all which the "fathers have given us [to do] is to mourn."

456. ABBÂ POEMEN used to say, "The passions are "four heads;" and a brother said unto him, "What are "they?" The old man said unto him, "Worldly grief "which cometh about many things, the love of money, "vain glory, and fornication; and it is meet that we "should be on the watch against these before all other "passions."

457. He said also, "If a monk hateth two things "he is able to free himself from the world, and these "are," said he, "the gratifications of the body, and vain "glory."

458. The same old man also said, "Wrath is a "natural thing in man, that is to say, but it must be "used to cut off evil passions. Hunger is natural in "a man, but it must be employed [in satisfying] the

"want of the body, and not [to gratify] the feeling of "eager lust [to eat], even as the blessed DAVID said, "'With him whose eye is lofty and whose heart is "'greedy I have not eaten.'[1] Sleep too is natural in "man, but [it must not be indulged] to satiety."

459. A brother asked ABBÂ POEMEN, saying, "Tell "me, why it is that when I offer repentance to a "brother who is wroth with me I do not see him "pleased with me?" The old man said unto him, "Tell me truly: when thou offerest to him repentance "hast thou not the opinion that thou art not doing it "because thou hast sinned against him, but because of "the commandment?" And the brother said unto him, "It is even thus." The old man said unto him, "Be- "cause of this God doth not permit him to be pleased "with thee, and because thou dost not offer repentance "to him in fulfilment of thine own desire, but as if "thou hadst not sinned against him, but he had sinned "against thee."

460. They used to say that when the disciples of ABBÂ AGATHON were building a cell he remained with them for a period of four months, and when they had finished it, on the first Sabbath on which they dwelt in it, the old man saw in it something which did not afford him profit, and he said unto his disciples, "Arise, let us go away from here." And when they heard [this], they were greatly troubled, and they answered and said unto him, "If thou hadst this thought "to depart, why have we done all this work and built "the cell? Moreover, men will be offended with us, "and will say, 'They have left this place because they "can abide nowhere.'" Now when the old man saw that their souls were grieved, he said unto them, "If "some men be offended at us there are others who "will be edified by us, and they will say, 'These blessed "'men departed for God's sake, and they considered

[1] Psalm CI. 5; CXXXI. 1.

"'nothing [else].' However, let him that wisheth to "come with me come, for I shall certainly depart." Then they threw themselves on the ground, and entreated him to let them go with him.

461. ABBÂ AGATHON also used to say, "The monk's "cloak is a sign of the absence of wickedness;" and he also said, "God asketh from those who begin the "service of the works of the fear of God nothing ex- "cept that they shall order their bodies by obedience to "the commandments against the passions of the lusts."

462. ABBÂ AGATHON also said, "He who removeth "from before his eyes accusation, and disgrace [*or*, "insult], and loss [*or*, belittlement] is able to live."

463. A brother said unto ABBÂ AGATHON, "Father, "I had the order to dwell in a certain place, and I "have war there, and I want to depart; I would fulfil "the command, but I am afraid of the war." The old man said unto him, "If it were Agathon he would "keep the command, and overcome the war."

464. The same old man also said, "If the inner "man be watchful he will be able to guard the outer "man also; but if he be not, let us guard the tongue "by every means in our power."

465. The old man BENJAMIN was asked by a brother, "Of what consisteth the life of a monk?" And he answered and said, "A mouth of truth, a holy body, "and a pure heart."

466. They used to say concerning a certain old man that, on account of the great humility which he possessed, God gave him the gift of becoming a seer of visions, and he could see beforehand when any one was coming to him, and it was revealed to him concerning it; now the old man was sorry and did not wish for this thing, and he made supplication unto God that it might be taken away from him. And he went to an old Rabbâ and entreated him, saying, "My "brother, labour for me, so that this gift may be "removed from me;" then each of them sat down in

his cell and made entreaty unto God concerning this matter, and a voice was heard by that old man, saying, "Behold, I remove the gift from thee, but whensoever thou wishest it is thine." And he went straightway to the old Rabbâ and shewed him what had been said unto him, and when he heard [it] he gave thanks unto God.

467. The fathers once asked ABBÂ SYLVANUS, saying, "What work of ascetic excellence hast thou performed "that thou didst receive the wisdom which thou dost "possess, and the gift with which is endowed thy face?" And the old man answered and said unto them with great humility, "[I received these things] because I "never left in my heart a thought which could provoke "God to wrath." And they used to say that the face of the old man Sylvanus shone so brightly, even as did the face of Moses, with the glorious splendour which he had received from God, that no man was able to look upon it with his eyes wide open.

468. ZENO, the disciple of ABBÂ SYLVANUS, said on a certain occasion, "Dwell not in a place which is "famous, and abide not with a man who hath a great "name for ascetic excellence."

469. One of the brethren asked an old Rabbâ, saying, "Abbâ, what shall I do? For whensoever I "see the face of a woman the war of fornication is "stirred up against me." And the old man answered and said, "My son, guard thine eyes against looking "on a woman, and behold, henceforth thou wilt have "no fear." The brother said unto him, "Behold, how "very often doth a man meet women by chance, without expecting to do so!" The old man said unto him, "As far as it is possible for thee to do so keep "thy watch carefully, both within and without; and as "concerning that which happeneth by chance, and a "man meeting women without thinking about it, [in "that case] passion will have no power to bestir itself. "But take good heed to thyself that such a thing doth

"not happen unto thee of thine own will, for it is this "which the Holy Book condemneth, saying, 'Every "'man who looketh upon a woman to lust after her "'hath already committed adultery with her in his heart.' "For if when thou art not thinking about them thou "meetest women, and the passion stirreth itself up "against thee, lift up thy mind immediately to God, "and He will help thee." Then wishing especially to strengthen that brother, he answered and said unto him, "Behold, my son, know thou that thou hast been "with me for two years, and that I have not as yet "seen what manner of face thou hast, whether it be "good, or whether it be bad, and it was this [fact] "which urged me to tell thee to guard thine eyes from "the sight of women." And afterwards he made a prayer over him, and sent him away to depart to the coenobium, for that brother used to dwell in the church.

470. They used to say about one of the old men that when the church was dismissed, he fled straightway and departed to his cell, and [they said] that he had a devil, but the holy man was [only] fulfilling the work of God.

471. An old man used to say, "Without prayer "thou shouldst do nothing, and afterwards thou wilt "not be sorry."

472. A brother asked an old man, saying, "If I am "in a clean place, and the time for service hath arrived "am I to return?" The old man said unto him, "Who, "when he remembereth riches, will return to poverty?"

473. The old man THEODOTUS used to say, "Con- "stant hunger maketh monks to be emaciated and "driveth them mad."

474. ABBÂ DANIEL used to say, "Constant vigil "especially drieth up and maketh the body to diminish."

475. ABBÂ AMMON asked ABBÂ SISOES, saying, "When "I read in the Book my mind wisheth to arrange the "words so that there may be an answer to [my] question." The old man said unto him, "This is unnecessary,

"for only purity of heart [is required]." From this it ariseth that a man should speak without overmuch care.

476. ABBÂ THEONÂ used to say, "Because we have "put ourselves out of the sight of God we are led "captive by the passions of the body."

477. ABBÂ POEMEN used to say, "Temptations are "a sure sign whereby a monk may be known."

478. ABBÂ AGATHON once fell sick, and another of the old men with him, and as they both were lying in the cell a brother read the Book of Genesis to them; and when he came to the place where Jacob said unto his sons, "Joseph is not, and Simeon is not, and ye "would take Benjamin away that ye may bring down "my grey hairs with sorrow to Sheol," the old man answered and said, "Were not the ten other sons "sufficient for thee, O JACOB?" And ABBÂ AGATHON said, "Hold thy peace, old man, if God holdeth a man "to be innocent, who shall condemn him?"

479. One of the fathers came to ABBÂ THEODORE of PÎRMÊ, and said unto him, "O father, behold, brother "So-and-so hath gone back to the world." And the old man said unto him, "Dost thou marvel at this? "Wonder not at this, but be surprised when thou "hearest that a man hath been able to flee wholly from "the world."

480. If a man thinketh filthy thoughts, doth he himself become defiled? Some of the old men said, "Yes, he is defiled," and others said, "He is not defiled, "for if he doth it is impossible for simple folk like "ourselves to live at all; but [the truth] is that a man "must not carry his filthy thoughts into deeds."

481. A certain brother went to a strenuous and tried old man, and asked him about this matter, and the old man said unto him, "Every man is required "[to do] according to his ability." Then a brother entreated the old man, saying, "For our Lord's sake "explain these words to me." The old man said unto

him, "Behold, supposing that some very desirable thing "were placed here, and that two brethren came in, one "being of great stature and the other of little stature. "If now the mind of him that was of full strength were "to say, 'I wish to possess that thing,' and he did not "carry his soul's desire into effect, but straightway cut "it short, the man would not be defiled; if then the "man of lesser strength were to desire the thing, being "incited thereto by his thoughts, and he took it not, "he also would not be defiled. But, if he desiring it "were to take it, he would be defiled."

482. The old men said, "If thou seest a young man "going up to heaven of his own will, lay hold upon "his leg, and sweep him away therefrom; for thus will "a man help him."

483. The same old man used to say, "If thou criest "unto God in prayer with a pure heart thy prayer "shall not return unto thee fruitless."

484. The same old man used to say, "As two words "cannot be uttered [at the same time] by one voice, "and be recognized and understood, so is it with the "mixed prayer which is uttered by a man before God."

485. He also said, "If thou seest the wings of ravens "stretched out in flight, even so is the foolish prayer "of the mind which is lifted up."

486. He also said, "If thou art earnest in asking "God for things, but wilt not pay back as far as thou "art able, thou must hear the words, 'Thou shalt ask "'and shalt not receive, because thou didst accept a loan "'and didst not pay it back.'"

487. He also said, "The words of the mouth of him "that prayeth purely before God are a fetter wherewith "he shall be able [to bind] the devils beneath his feet "like a sparrow; and, as prisoners tremble before him "that is their master, even so will they quake at the "words of his prayer."

488. He also said, "As the rain when it falleth "upon the earth taketh the place of a key in the lock

"thereof, and openeth [it] and bringeth forth to sight "the growth of the seeds and roots which are in it, "so are the soul and the mind of him that receiveth "and tasteth the heavenly droppings, for by the words "of his lips shall be made known unto man his hidden "conduct before God, I mean to say, that when a man's "request and entreaty about everything are made within "the words of his pure prayer, he openeth the door of "the treasury of the Trinity, Who is the Lord of "treasures, and bringeth out therefrom the treasures "which are hidden for those who are worthy of them."

489. Concerning ABBÂ ANTHONY they used to say:— There was a man with an unclean spirit which sought to cast him into the water, and the monks who were with ABBÂ ANTHONY came and entreated him to pray over the man who was thus troubled, but he excused himself [from doing so]. And when the demoniac had remained with him for a long time, he smote the blessed man on his cheek, whereupon the old man made ready the other cheek; and having done this that evil spirit took to flight.

490. A brother asked ABBÂ MAṬÔÂÎS, saying, "What "shall I do? for my tongue vexeth me. Whensoever "I sit among the brethren I am unable to restrain my- "self, but I condemn them in every good work and "treat them with contempt. What shall I do then?" The old man answered and said unto him, "If thou art "not able to restrain thyself, get thee away, and stay "by thyself, for this is a disease. Now he who sitteth "among the brethren must not possess four corners, "but he must be altogether round, so that he may move "smoothly in respect of every man." And the old man said unto him also, "I myself do not dwell alone as "an example of spiritual excellence, but as an emblem "of feebleness, for mighty men are those who are among "the brethren."

491. When the brethren were talking to an old man about the thoughts they said unto him, "Our

"hearts are hard, and we do not fear God; what are "we to do so that we may come to fear God?" The old man said unto them, "I think that if a man will "lay hold in his heart upon that which rebuketh him, "it will bring to him the fear of God." And they said unto him, "What is the rebuke?" The old man said unto him, "In every act a man should rebuke his soul, "and say unto it, 'Remember that thou hast to go "'forth to meet God.' And let him say also, 'What "'do I seek with man?' I think that if a man remain "in these things the fear of God will come to him."

492. ABBÂ TIMOTHY said unto a certain brother, "How art thou?" The brother said unto him, "I destroy "my days, O father." And the old man said unto him, "My son, my days also are destroyed, and I give "thanks."

493. An old man used to say, "The Shunammite "woman received ELISHA because she had no human "promise with man; and they spoke of the Shunammite "woman [as] a person of the soul, and of ELIJAH [as] "a person of the Spirit of God; when the soul maketh "itself remote from commotion and trouble, the Spirit "of God abideth on it, and then it is able to bring "forth, though hitherto it hath been barren."

494. ABBÂ AMMON used to say, "I said unto ABBÂ "POEMEN, 'If I go to my neighbour's cell, or he cometh "'to mine concerning any matter whatsoever, are we "'two to be ashamed to speak, lest some alien subject "'of discourse appear between us?' The old man said "unto him, 'Thou wilt do well, for youth hath need of "'care and watchfulness.' And I said unto him, 'What "'do the old men do?' And he said unto me, 'The "'old men have been skilled and have had experience, "'and they have arrived at the measure for speech, "'for in them there is nothing alien which they can "'speak with the mouth.' And I said unto him, 'And "'supposing that I have the necessity to talk with a "'neighbour, wouldst thou that I should speak with the

"'words of the Scriptures, or with the words of the "'old men?' And he said unto me, 'If thou art not "'able to hold thy peace it is better for thee to use "'the speech of the old men rather than that of the "'Scriptures, for there is danger in a man employing "'the speech of the Scriptures."

495. ABBÂ DANIEL used to say that a man of business once came to ABBÂ ARSENIUS, and brought him the testament of a certain kinsman who had left him a very large inheritance, and having received the deed he wished to tear it to pieces. Then the man of business fell down at his feet, and said, "I beseech thee, "do not tear it up, for if thou dost I shall die." And ABBÂ ARSENIUS said unto him, "I died before he did, "though he hath only now died, but shall I live?" And he sent the man of affairs away without having taken anything.

496. A monk went to a nunnery to visit his sister, for she was sick; now she was a woman who was great with God, and a firm believer, and she never allowed herself to see the face of a man, not even that of her brother, lest through her he might go in among the women. And she sent him a message, saying, "Go, my brother, and pray for me, that Christ, by His "grace, may make me worthy to see thee in that world "of the kingdom of heaven."

497. A brother asked an old man, and said unto him, "What is the best thing for me to do, so that I "may do it and live thereby?" And the old man said unto him, "God [alone] knoweth which is best; but "listen. One of the old men said that the mind which "rebuked a man was his [best] adversary, for it resisted "a man who sought to carry out his desires in the "flesh, and to rebel against God, and not to be obedient "unto Him, and it would also deliver a man over to "his enemies."

498. An old man also said, "It is meet that the "soul should be occupied in the service [of God] by

"day and by night, even like Huldah, the prophetess, "who used to sit in the house of the Lord with sup- "plication and ministration; and also like Hannah, who "never ceased in her ministrations during a period of "eighty years."

499. A brother asked an old man, saying, "What "shall I do, father? For my belly vexeth me, and I "am unable to restrain it, and therefore I am leading "a life of luxury." The old man said unto him, "If "thou dost not throw on it the fear of fasting thou "wilt never be able to straighten the path. Place be- "fore it the following parable. A certain man had an "ass, and as he was sitting upon it and journeying "along, the animal would not go straight, but went "first to this side of the road and then to that; and "he took a stick and smote it. And the ass said, "'Beat me not, and henceforward I will go straight.' "Now when he had gone a little further on, the man "alighted from the ass, and placed the stick in [his] "cloakbag which was on it, but the ass knew not that "the stick was on his back. And when the ass saw "that its master was not carrying the stick, he began "to hold him in contempt, and he walked among "the crops; thereupon his master ran after him, and "took the stick, and beat him with it until he went "straight. Now the belly of the body is even like unto "the ass."

500. A brother said to THEODORE of PARMÊ, "Speak "a word to me, for behold, I am about to perish." And with great labour the old man said unto him, "I "stand in danger myself, and what have I to say to thee?"

501. ABBÂ ḲÊRÎÔN used to say, "I have performed "more bodily labours than my son ZECHARIAH, but I "have not reached his measure of humility and silence."

502. ABBÂ MACARIUS used to say, "Guard thyself "against freedom of word and deed, for it is meet for "a monk not to permit his thought to be his judge in "anything whatsoever.

503. MOTHER SARAH used to say to her brethren, "It is I who am a man, and ye who are women."

504. A brother asked ABBÂ POEMEN, "How can it "be right for me to take good heed to my ways when "I am sitting in my cell?" The old man said unto him, "For a season I was a man who had fallen into "the mire up to my shoulders, and a basket full of "gall hung from my neck, and I was crying out to God, "'Have mercy upon me.'"

505. They used to say of the men who were in the CELLS "that their rules were so strict that during "the night they slept four hours, and assembled for ser- "vice four hours, and worked for four hours; that during "the day they worked with their hands until the ninth "hour, and that after that they prepared the small "quantity of food which they ate, and if any man had "anything to do in his cell he then did it. In this way "they filled up their day."

506. A brother asked ABBÂ SISOES, saying, "Why "do not the passions depart from me?" The old man said unto him, "Because their possessions are in thee; "give them their pledge [*or*, security], and they will "depart."

507. On one occasion the fathers were summoned by the Archbishop THEOPHILUS, and they went to Alexandria to him so that he might make a prayer and cleanse a house of idols; and as they were eating with him, flesh of a calf was set before them, and they ate it in simplicity, doubting nothing. And the Archbishop took a piece of meat and gave it to an old man who was near him, saying, "Behold, this piece of meat is "very good, father;" and they all answered and said unto him, "Behold, up to the present we have been eating "herbs, but if it be flesh, we do not eat flesh." And not one of them ate anything more.

508. They used to tell a story of a brother who was the neighbour of an old Rabbâ, and say that he would go into the cell of the old man, and steal what-

soever he found there, and though the old man saw him he never rebuked him, but worked with his hands and wearied himself the more, saying, "Perhaps that "brother is in need;" and the old man suffered much tribulation at the thought, and ate his food in sadness. And when the old man was about to die, the brethren sat round about him, and when he saw in their midst the brother who used to steal from him, he said unto him, "My son, come near to me;" and when he had drawn nigh to him, he kissed his hands, saying, "My "brother, I am grateful to these hands, for through "them I shall enter the kingdom of heaven." Now when that brother heard these things he was sorry, and he also repented, and he became a well tried monk through the things which he had seen in that old man.

509. On one occasion when ABBÂ AGATHON was travelling, and some young men were with him, one of them found a small bag on the road, and he said to him, "Father, dost thou wish me to take this little "bag?" And the old man looked at him in wonder, saying, "My son, didst thou place it there?" And the young man said, "No." Then the old man said unto him, "If thou didst not place it there, how canst thou "desire to take it?"

510. ABBÂ JOSEPH, the priest of Ascalon, told us the following story, saying:—There was a certain merchant in Ascalon who borrowed from other people much money, and he hired a ship for himself and put out to sea; and a fierce storm rose up against him, and he lost everything which he had with him; but he himself was saved. And when he returned to the city those to whom he owed money seized him, and they took everything which he had in his house, and sold it, and shut him up in prison; but they left him his wife as an act of charity, so that she might beg for him and feed him. And the woman went about from door to door, and she herself begged for bread for her husband; and one day as she was sitting

and eating bread with her husband, one of the chief men of the city went in to give alms to the prisoners who were there, and he saw the woman and lusted for her, for she was beautiful. And he sent his servant to call her, and she came thinking that he wished to give her alms; but he took her aside, and said to her, "Why hast thou come here?" And she related unto him the whole matter. Then he said unto her, "If I "pay one third of thy husband's debt wilt thou lie with "me this night?" And that chaste, free woman said unto him, "I have heard that the holy Apostle said, "'A woman hath no power over her body, but her "'husband.' I will first ask my husband, and whatso- "ever he commandeth me that will I do." And having come she told her husband, and he was grieved; and he wept, and said unto her, "Go and say unto him, "'I have told my husband, and it hath not pleased "'him; and I have hope in God that He will not for- "'sake us.'" Now there was in the prison-house a certain thief who had been a highway robber, and he was shut up [in a room] inside beyond them, and at that moment he happened to be sitting at a window which faced them, and he heard everything which they were saying; and with tears he said unto himself, "Woe is me! For although these people are in such "great trouble, they are not willing to deliver over "their freedom, and accept money, and go forth from "this place, but they hold their chastity to be more "valuable than riches. What then shall I, the wretched "one, do? For the thought that there is a God hath "never entered my mind, and I never remember hat "my evil deeds will be judged, and I have committed "many wickednesses, and many awful murders. And "I know that when the judge cometh here he will kill "me, without asking a question, as is just." And he answered and said unto the woman and her husband, "Because I have seen that ye preserve the purity of "your bodies for Christ's sake, and that ye have chosen

"to remain in great tribulation and not to destroy your "chastity, God hath put it into my heart to do unto "you an act of grace which ye deserve, and perhaps "God will shew me mercy through you on the day of "judgment. Go ye to the northern side of the city "wall, and dig there in a certain place, and behold, ye "shall find there a large earthen pot, beneath which "is a vessel full of gold. Take it, and pay your debt, "and may a great blessing abide with you so that ye "may live upon it; but I beseech you to pray for me "continually, that I may find mercy before God in the "day of judgment."

And after three days the judge came to the city, and he ordered them to cut off the head of that thief without [asking any] questions, and after he had been slain, that noble woman said unto her husband, "Wilt "thou command me to go and see if that which the "thief said is true?" and he said unto her, "Go." And she went at the time of evening, and by the indications which the thief had given her, she found the place, and having dug a little, she found the money, even as he had told her, and she took it and went to her house, giving thanks unto God. And she brought it out little by little, and she gave it to the creditors, who thought that she brought it to them as the result of her begging, a little from here, and a little from there; then when she had paid her husband's debt, he came forth from prison, thanking and glorifying God.

Then ABBÂ JOSEPH said unto us, "Behold these men, "O my brethren! Because they chose to live in afflic- "tion, and refused to despise the command of God, God "multiplied His grace unto them without delay. For "even if the woman had hearkened unto that lascivious "man he might not, perhaps, have given her what he "promised her; but, because they preserved their chastity "which is pleasing to God, God rewarded her with the "whole amount of their debts, and brought them to a "greater state of prosperity than [that which they en-

"joyed] at first. And, my beloved, I think thus con-
"cerning ADAM when he was in Paradise. Had he
"kept that little command, honour greater than that
"which he had at first would have come to him; but when
"he transgressed the command of his Lord, he fell
"from and was driven out of the delight and pleasure
"wherein he lived. May our Lord make us worthy to
"keep his commandments! Amen."

511. On one occasion when ABBÂ JOHN and the brethren who were with him were going up from Scete, he who was guiding them lost the way, and the brethren said unto ABBÂ JOHN, "What shall we do, father? For "this brother hath lost the way, and peradventure we "shall die in wandering about." ABBÂ JOHN said unto them, "If ye tell him, he will be grieved and feel "ashamed. But behold, I will feign to be sick, and "will say that I am not able to go on any further;" and the brethren said, "Father, thou hast well said." And they acted thus, and decided that they would stay where they were until the morning, rather than rebuke the brother who was guiding them.

512. ABBÂ SÊRENÔS [SERENUS] used to say, "I have "passed the whole period of my life in cutting and "twisting and sewing palm leaves, and in spite of it "all, had not the hand of the Lord fed me I should "not have had enough to eat."

DEMONSTRATIONS WHICH ARE SUITABLE TO THE LAZY MEN AND SLUGGARDS, AND TO ALL THOSE WHO TAKE NO CARE FOR THEIR SOUL.

513. Those who are in despair, and who have delivered themselves over to the filthy work of their abominable lusts, and who make loose their ways at all times, and who love the lusts which harm them, are like unto the sterile land, and the arid desert, and a house laid waste, and a vineyard without grapes, and an empty vessel, and a body without a [Page 726]

soul, and eyes without light, and a dead body without a voice, and hands which are cut off, and knees which are bowed, and a paralytic lying on a bed, and a vessel filled with stinkingness.[1]

514. AGAINST THOSE WHO LOVE VAIN GLORY, AND THOSE WHO BOAST OF THEIR ALMS. Those who love vain glory, and those who boast of their fair works and life, are like unto a broken cistern, and a bag with a hole in it, and a tree without fruit, and a naked man, and a moth-eaten garment, and a worm-eaten beam of wood, and unto other things which are consumed by their [false] glory.

515. AGAINST HIM THAT IS NOT CAREFUL [*or*, WATCHFUL] IN RESPECT OF HIS TONGUE. He who is not watchful in respect of his tongue is like unto him whose house door is open, and whose riches are plundered by every man, and he is like unto an uncovered vessel [*or*, unrolled garment], and like that which is unsealed.

516. AGAINST THOSE OVER WHOM EVIL THOUGHTS HAVE DOMINION, AND IN WHOSE MIND WICKED COGITATIONS RISE UP. Those who through their sluggishness give a hand to the thoughts which make a mock of them, and by their negligence help filthy devils to have dominion over them, are like unto an abode which is full of snakes, and a house which is full of evil-smelling things, and a ship which is tossed by the waves, and a poor piece of land which is full of briars and brambles, and unto the thorns that choke it, the end of which is burning.

517. AGAINST HIM WHO DOTH NOT SUPPRESS IN HIMSELF WRATH AND ANGER, AND WHO KEEPETH HIS HATRED AGAINST HIS BROTHER. He who doth not suppress in himself wrath and anger, and who keepeth his hatred against his neighbour, is like unto a savage animal which cannot be tamed, and which goeth along every road, and wandereth about in an erring manner,

[1] Read ⲉⲙⲟⲩ.

and unto the man who burieth fire in chopped straw, and like the man who putteth in his bosom the spawn of serpents, and like a den which is full of enraged serpents, and like a cleft in the rock which is full of reptiles which emit[1] venom, and a mad dog [Page 727] that barketh at every man, and a wild boar that gnasheth his teeth as soon as he seeth a man, and like the evening wolf which goeth about with his mouth wide open to destroy the simple lambs, and the panther that leapeth upon the gazelle in the desert, and the ship which saileth on the sea with an evil spirit for her steersman, and the savage beast, which cannot be subdued, and which walketh on every road and wandereth about in error without discernment. These [words] are [directed] to those who are not humble, so that they may correct themselves and their savage habits, and to those who are lifted up against their brethren in their pride, and who do not wish to travel in the path of the humility of Christ.

518. AGAINST THE CHANGE OF THE EVIL WILL OF THOSE MEN WHO DENY THE GRACE WHICH IS PERFORMED TOWARDS THEM. One of the teachers said, "If thou hast "made thyself humble, they despise thee without dis- "cernment. If thou hast made thyself angry, they hate "thee without understanding. If thou hast made thy- "self pleasant, they swallow thee, and thou disappearest. "If thou hast made thyself bitter [*or*, cruel], they reject "thee, and thou art reviled. And if thou hast mingled "with folk they hold thee to be a liar, fair-[spoken], "and wandering. If they have fallen ill, they command "thee, and if they are despised, they judge thee; if "they be visited, they abuse thee; and if thou art "whole, they leave thee; and if they are reclining, they "drive thee away; and if aught be required from them, "they curse thee, and if mercy be shown unto them, "they oppress thee. Neither grace [*or*, goodness], nor

[1] Read ﻳﻨﻔﺚ.

"justice will ever please those who belong to every evil "of every kind."

CHAPTER XVI.

QUESTIONS BY THE PUPILS AND THE ANSWERS [TO THE SAME] BY THE HOLY FATHERS AND MONKS.

518[A]. BROTHER. How is love [*or*, charity] acquired by men of understanding?

OLD MAN. True and pure love is the way of life, and the haven of promises, [Page 728], and the treasure of faith, and the interpreter of the kingdom, and the herald of that which is hidden.

519. B. I do not know the power of the word.

O. M. If a man loveth not God he cannot believe in Him, and His promises are not true [to him], and he feareth not His judgment, and he followeth Him not. Now because love is not in him [he cannot] be free from iniquity, and await the life which is promised, but he performeth at all times the plans of sin; and this [happeneth] because the judgment of God is [too] exalted in his sight. Therefore let us run after love, wherewith the holy fathers have enriched themselves, for it is able to pay back [what is due] to its nature and its God. This then is praise.

520. B. How doth wisdom dwell in man?

O. M. Now when a man hath gone forth to follow after God with a lowly mind, grace bestoweth itself upon him, and his conduct becometh strengthened in the spirit, and when he hateth the world he becometh sensible of the new conduct of the new man, which is more exalted than the impurity of the human abode; and he meditateth in his mind the humility of the rule of the life which is to come, and he becometh a man of greater spiritual excellence.

521. B. How is love made known?

O. M. By the fulfilment of works, and by spiritual care, and by the knowledge of faith.

522. B. What are the works?

O. M. The keeping of the commandments of the Lord with the purity of the inner man, together with the labour of the outer man.

523. B. Is he who is destitute of work also destitute of love?

O. M. It is impossible that he who is of God should not love, and it is impossible for him that loveth not to work, and it is impossible to believe that he who teacheth but worketh not is a true believer, for his tongue is the enemy of his action, and though he speaketh life he is in subjection unto death.

524. B. And is he who is in this state free from retribution?

O. M. Such a man who speaketh the things of the spirit, and performeth the things of the body, and supplieth his own wants, is not deprived of reward, but he is deprived of the crown [Page 729] of light, because the guidance of the spirit refuseth to rule him.

525. What are fasting and prayer?

O. M. Fasting is the subjugation of the body, prayer is converse with God, vigil is a war against Satan, abstinence is the being weaned from meats, humility is the state of the first man, kneeling is the inclining of the body before the Judge, tears are the remembrance of sins, nakedness is our captivity which is caused by the transgression of the command, and service is constant supplication to and praise of God.

526. B. Are these able to redeem the soul?

O. M. When internal things agree with external, and manifest humility appeareth in the hidden works which are from within, verily, a man shall be redeemed from the weight of the body.

527. B. And what is internal humility?

O. M. The humility of love, peace, friendship, purity,

restfulness, tranquillity, subjection, faith, remoteness from envy, and a soul which is free from the heat of anger, and is far from the grade of arrogance, and is redeemed from the love of vain glory, and is full of patient endurance like the great deep, and whose motion is drawn after the knowledge of the spirit, and before whose eyes are depicted the fall of the body, and the greatness of the marvel of the Resurrection, and the demand for judgment which shall come after the revivification, and its standing before the awful throne of God. [If the soul hath these things] redemption shall be unto it.

528. B. Is there any man who fasteth that shall not be redeemed?

O. M. There is one [kind of] fasting which is from habit, and another from desire, and another from compulsion, and another from sight, and another from the love of vain glory, and another from affliction, and another from repentance, and another from spiritual affection; for although each of these seems to be the same as the other in the mind externally, yet in the word of knowledge they are distinct. Now the way in which each is performed by the body is the same, and the way in which each is to be undertaken is wholly the same by him that travelleth straightly on the path of love, and who beareth his burden with patient endurance spiritually, [Page 730] and who doth not rejoice in his honour.

529. B. Who is the true [monk]?

O. M. He who maketh his word manifest in deeds, and beareth his passion with patient endurance; with such a man life is found, and the knowledge of the spirit dwelleth in him.

530. B. Who is the pure habitation?

O. M. He who is destitute of the good things of the body, and who rejoiceth in the love of his neighbours in the love of God; for spiritual relaxation is produced in proportion as need ruleth over the soul.

531. B. With what is a man able to overcome lust?

O. M. With spiritual remembrance. If the desire for the delights which are to come doth not obliterate that of the things which are here, a man cannot conquer; for if the ship of the merchant did not arrive over and over again by means of hope, he could not endure the storms, and he would go on his way of tribulation.

532. B. How doth a man go forth from the world?

O. M. By forsaking entirely the gratification of desire, and by running to the utmost of his power in the fulfilment of the commandments; for he who doth not act in this way falleth.

533. B. Behold, through what have the men of old triumphed?

O. M. Through the fervour of their supernatural love, and through the death of the corruptible man, and through the contempt for pride, and through the abatement of the belly, and through the fear of the judgment, and through the promise of certainty; through the desire for these glorious things the fathers have acquired in the soul the spiritual body.

534. B. How can I conquer the passions which trouble me when they are fixed in me by nature?

O. M. By thy death to this world; for if thou dost not bury thy soul in the grave of persistent endurance the spiritual Adam can never be quickened in thee. When a dying man hath departed from this temporary life he hath no consciousness of this world, and all his perceptions are at rest and are abated. Now, if thou forsakest that which is of nature[1] naturally, and thou dost not perform it voluntarily in thy person, thou art dead; but if thy desire dieth in repentance, the whole of [thy] nature ceaseth from this temporary life by the death of the spirit just as do [Page 731] the motions of the body at the natural end of time.

[1] Read ڤِضْدِ.

535. B. To what extent is a man held capable of revelation?

O. M. To the same extent as a man is capable of stripping off sin, both internally and externally. For when a man dieth by spiritual sacrifice, [he dieth] to all the words and deeds of this habitation of time, and when he hath committed his life to the life which is after the revivification, Divine grace bestoweth itself upon him, and he becometh capable of divine revelations. For the impurity of the world is a dark covering before the face of the soul, and it preventeth it from discerning spiritual wisdom.

536. B. Is he who loveth money able to believe the promises?

O. M. No. If he believeth, wherefore doth he possess [riches]? Perhaps our hope is [set] upon gold, or perhaps the hand of the Lord is too small to redeem [us]? The body of our Lord is given unto us for [our] happiness, and His blood is the drink of our redemption, and He withholdeth from us the loaves of bread and the apparel which groweth old. He who loveth money is divided in his mind concerning God, and he prepareth for himself pleasures before God giveth them unto him; and though he rejoiceth in the promises in [his] word, he maketh them to be a lie by his deed. True indeed is the word of our Lord which He spake, "It is as difficult for the rich man to enter the kingdom "of heaven as it is for a camel to go through the hole "of the needle;" it is impossible to possess in one dwelling both God and mammon. Monks should, then, not belong unto the things which are seen.

537. B. Who is indeed the man of excellence?

O. M. He who crieth out always that he is a sinner, and asketh mercy from on high, whose word is laden with the feeling of discernment, and his senses with the watchfulness of deeds, and who, being silent, yet speaketh, and who, though speaking, holdeth

his peace, and whose actions are wholly good fruits for the life of time, and the revelation of Christ.

538. B. What is the way of life?

O. M. The going forth of a man from this world on his entrance into another. But if a man forsaketh his childhood of humility and cometh [Page 732] to the old age of this world in his love, he revealeth the way of life. To go forth truly from this world is to be remote from it.

539. B. And what shall I do in respect of the world which troubleth me?

O. M. This world troubleth thee because its care is in thy mind, and the love of it is in thy body, and its pleasures are in thy heart; forsake the world and it will depart from thee, and root up from thyself all its branches, and behold, the war thereof will die down in thee. For as long as thy body seeketh its gratifications, and its lust is of this world, thou art not capable of life.

540. B. What is pure prayer?

O. M. Pure prayer is little in speech and great in deeds, for if it were not so work would be more excellent than supplication. . . . For if it be not so why do we ask and yet not receive, seeing that the mercy of God aboundeth? The method of penitents is, however, something different, as is also the labour of the humble, for the penitents are hirelings, and the humble are sons.

541. B. From what is the love of money produced?

O. M. From desire, for unless a man desireth he doth not possess. When a man desireth he possesseth, and when he possesseth he hath fulfilled his desire; and when he hath fulfilled his desire, he becometh greedy; and when he hath become greedy he committeth fraud, and when he hath committed fraud his possessions have become many. When his possessions are many his love diminisheth, and when his love hath diminished the remembrance of God is removed from

his heart. And when the remembrance of God hath been removed from his heart, the mind becometh darkened, and his understanding is blinded; and when his understanding hath become blinded the power of discernment is darkened, and when the power of discernment hath become dark, the soul loseth its sight. And when the soul hath lost its sight good is rooted out therefrom, and wickedness entereth in, and sin taketh up its rule; and when sin hath taken up its rule the thought of God is blotted out, and the passions of the body are stirred up, and they seek to satisfy their needs. And having taken that which they sought for, it is necessary for much money to be collected, and when money is multiplied, the gratification of the body is fulfilled, and it eateth, and drinketh, and committeth adultery and fornication, [Page 733] and it lieth and worketh fraud and oppression, and it transgresseth the covenant, and destroyeth the Law, and treateth the promises with contempt, and the lust for the things which are seen is fulfilled. Let money be an abominable thing in our sight, and let us not love it; but if we perform the lust of the flesh it is an absolute necessity to love money; for money belongeth to the flesh and not to the spirit, even as saith the Apostle, "The flesh hurteth the spirit, and the spirit "the flesh, and both are opponents, each of the other."[1]

542. B. What is the kind of prayer which is not acceptable before God?

O. M. The destruction of enemies, and asking for evil things [to come upon] those who do harm to us, and the health of the body, and a multitude of possessions, and abundance of offspring—prayers for these things are not acceptable before God. But if God beareth with us whilst we are sinners and commit offences against Him, how much more is it right that we should bear with each other? It is not right for

[1] Galatians v. 17.

us to ask for the things which belong to the body, for the wisdom of God provideth all things.

543. B. What is purity of soul?

O. M. Remoteness from anger and from the error of the remembrance of evil things, and being weaned from the bitter nature, and reconciliation with our enemies, and peace which is beyond troubling, and simplicity of love which is above this world; with these things is the inner man cleansed, and he putteth on Christ and is redeemed.

544. B. What is envy?

O. M. Hatred towards the virtues of other folk, and wickedness towards the good, and a bitter mind towards the innocent, and anger against those who are prosperous in the world, and the cloaking of the upright conduct of those who repent, and vexation with the peace of the lovers of God.

545. B. How ought we to pray before God?

O. M. For the return of sinners, and the finding of the lost, and the bringing near of those who are afar off, and friendliness towards those who wrong us, and love towards those who persecute us, and a sorrowful care for those who provoke to wrath; if a man doeth these things verily there is repentance in his mind, and sinners will often live, and their soul[s] be redeemed in life. [Page 734] For the prayer which our Lord delivered unto us for the need of the body is a word which covereth the whole community, and was not uttered solely for those who are strangers to the world, and who hold in contempt the pleasures of the body. For he in whose dwelling the kingdom of God and the righteousness thereof are found lacketh nothing, even when he asketh [not].

546. B. What is remoteness from the world?

O. M. The thought [*or*, mind] which overcometh the love of the body; for if the body be not trampled upon by the feeling of patient endurance a man cannot conquer in his strife.

547. B. Is the soul of a man, which is held fast in the lust of the things which are seen, fair in the sight of God?

O. M. Who is able to live chastely when the body is making demands upon him? Or, in what soul is found the love of our Lord which bestoweth itself upon the things which are seen and which are corruptible? A servant cannot serve two masters, and the soul cannot please God with spiritual excellence so long as the memories of the things which are corruptible are in its mind, for the mind of the flesh cannot please our Lord; and except the world die in the heart humility cannot dwell therein, and except the body be deprived of its lusts, the soul cannot be cleansed from thoughts.

548. B. Why is the mind disturbed at meeting women?

O. M. Because they make use of the lust of nature. For, when the sight hath fallen upon the construction for the production of children and the gratification of the body, that old poison layeth hold upon it, and the law of the desire is confounded; now desire conquereth nature, not by the stirring up of the passions, but by the will, [and] by the fulfilling of works of humility, which, by the might of our Lord, conquer everything by their love, and by the patient endurance of the merit of Christ.

549. B. Who is the mighty man, he who is remote from the world, or he who dwelleth therein?

O. M. The mighty man conquereth in every place, whether he be in the world or without. Nevertheless, the fathers departed to the wilderness, the place which is preserved from [Page 735] the uproar of those who are afraid that as long as they dwell in the body the passions which give trouble will cleave to them. Now, for those who have ended the great strife of their conflict in the world Divine grace hath worked with its power, and it still worketh for the remembrance

and benefit of the community, and truly great is the crown of those whose spiritual ship hath not sunk to the bottom of the tossed and troubled sea of this world, and hath not ceased its course heavenwards by the straight road which is full of fear.

550. B. Is it helpful to the soul to make oneself a stranger?

O. M. With perfect thanksgiving it doth help, provided that the soul beareth chastely afflictions, and rejoiceth in our Lord Who giveth pleasure; but if it doth not, its good seed is made of no effect because it doth not give fruit beloved of God, and if it endureth and uttereth blessing it hath a reward, but if it lack these things it becometh a mere wandering of the mind, and a sight which is without profit. The best thing of all is the quietness of the mind which is akin to God.

551. B. Since all the creatures of God are holy, why do the fathers make the sign of the blessed Cross over the things which they eat?

O. M. It is true that all the creatures of God were pure [when they came from] Him that created them, but because sin gained dominion everything became polluted; but the advent of our Lord came, and sin was abrogated and righteousness had its rule, and everything was made holy, whether it was in the heavens or on the earth. But because the blessed fathers knew the wiles of Satan, and that they would certainly bring upon them that which would do them harm by means of such things as are employed as food, they signed what they ate with the holy sign of the Great Cross so that they might slay all the craftiness of the Calumniator.

552. One of the fathers said, "On one occasion I "was lying down at night, and I thirsted for water to "drink; now there was near me one of the holy men "who lived in a holy manner, and he saw that I took "up the vessel to drink without having made over it

"the [sign of] the Cross. And he said unto me, 'Wait, "'master, wait;' [Page 736] and he made the sign of "the Cross over it, and straightway the Calumniator "fell from the vessel in the form of a flash of fire; "now both he and I saw it. And we wondered at the "great might of our Redeemer, and at the marvellous "symbol of His merit."

A variant [reads]:—One of the fathers said, "I was "lying down one night, and I thirsted for water to "drink. And there was with me a certain widow who "lived a chaste life, both when she was with her hus- "band, and afterwards, and she said unto me, 'Wait, "'master, wait,' and she made the sign of the holy "Cross over the vessel of water, and straightway there "fell from it the Calumniator in the form of a flash of "fire, and both she and I saw him. And we wondered "at the might of the Redeemer, and at the marvellous "symbol of His merit."

These things were indeed told to us by the blessed mouth which is remote from falsehood; therefore it is required of us necessarily to do this [*i. e.*, make the sign of the Cross] for the protection of our life. Now the Enemy used to wage war openly against that widow who did these things, even as I have learned from the chosen ones of our Lord, and one of the holy men who heard [this] from her own mouth spake thus:—The blessed woman said as follows:—One day I went to the house of God, and Satan drew nigh, and said unto me, "Why dost thou pray like a man, and say, "Glory be to the Father, and to the Son, and to the "Holy Ghost?" And I said unto him, "How then shall "I pray?" Then Satan said unto me, "Thou shouldst "pray in this wise, and say, Glory be to thee, Mary, "mother of Christ." Then I answered and said unto him, "There is dust in thine eyes, Satan. Why should "I forsake the Lord and worship a handmaiden?" And he disappeared from me.

553. And the blessed man said unto me also:—

The same old woman said in my presence:—And again I went to the church according to [my] custom, and I entered in and prayed, and then the Enemy came and made blind my eyes, and I could not see, [Page 737] and I called one of the women, and she carried me to my house. And after three days he departed from before my eyes, and he began to go in front of me; then I said unto him, "There is a thing which thou "must do for me. Go thou to where thou didst first "seize upon me," and we went to the church, I and he. And I left him where he had seized me, and went away a short distance, and turning round I looked for him, and I saw him standing like a shadow; then I went a little further, and I turned round again, and I [still] saw him. And I shut the door of the church and went out, and then I opened it again, and went in, and I saw him [still] standing there, and he ceased to practise his wiles upon me. Such were the great things which happened to the blessed old woman. For the monk must not boast himself over the man who is in the world, for in it are mighty men; and if such things as these are to be found in Eve, how much more ought they to be found in the Adam which hath been redeemed by [the second] Adam?

554. One of the fathers said, "Whilst I was sleep-"ing one night, the Enemy came and smote me, and "said unto me, 'Go to the world and work righteous-"'ness; why dost thou shut thyself up like a beast in "'a cave?' And knowing the wickedness of the Enemy "who regarded me with an evil eye, I made the sign "of the Cross, and he fled from me. Then, having "waited a few days, he came and smote me on the "neck in a bantering fashion, saying, 'Now that thou "'hast become a righteous man, go to the world that "'I may not destroy thee;' and when I prayed and "made the sign of the Cross over my face, he departed "from me. And after a short time he came again, "and he took up his seat upon my neck, and then I

"bade my soul to be of good cheer and stood up, and "made the sign of the Cross, the symbol of merit, be- "fore him, and he disappeared again, for he was not "able to stand before me." Now these things took place and happened in this wise in very truth, and we may therefore know and understand the conduct wherein God rejoiceth, and there is, even as this [story sheweth], no reason for fearing the devils and all the evil spirits. Whosoever holdeth in contempt humility, and penitence of the mind, and the subjugation of the body, and remoteness from the care for the things which are seen, [Page 738] falleth into the inclination of the world, and despiseth the good riches of the fear of God, and his hope for the inheritance of holy men is cut off, and for the delights of heaven which neither pass away nor are dissolved. May we, through the grace and mercy of Christ, be held to be worthy of these things! Amen.

CHAPTER XVII.

QUESTIONS AND ANSWERS ON THE VISION OF THE MIND.

555. A brother asked an old man, saying, In what manner ought a monk to dwell in silent contemplation in his cell? The old man said, He should have no remembrance of man whatsoever whilst he is dwelling in the cell.

556. B. What kind of labour should the heart perform?

O. M. The perfect labour of monks is for a man to have his gaze directed towards God firmly and continually.

557. B. In what way should the mind persecute abominable thoughts?

O. M. The mind is unable to do this of itself, and it hath not the power [to do it], nevertheless when-

soever a thought [of evil] cometh against the soul, it is required of it to flee immediately from the performance thereof, and to take refuge in supplication [to God], and that shall dissolve the thoughts, even as wax [is dissolved] before the fire, for our God is a consuming fire.

558. B. How did the fathers who dwelt in Scete give[1] answers to their enemies?

O. M. That service also was great and excellent, but there was labour therein, and not every man was able to stand firm therein, and there was in it, moreover, wandering of the understanding.

559. B. How?

O. M. When a thought hath come against the soul, and the soul hath, with great difficulty, been able to drive it out, another thought maketh ready to come, and in this manner the soul is occupied [Page 739] the whole day long in a war against the thoughts, and it is unable to occupy itself with the sight[2] of God, and [to enjoy it] continually.

560. B. With what intent, then, should the mind flee towards God?

O. M. If the thought of fornication rush upon thee, seize thy mind and carry it to God immediately, and raise it upwards with strenuousness, and delay not, for to delay is to be on the limit of being brought low.

561. B. If a thought of vain glory rise up in my mind, and it maketh me think that I can be free from the evil passions, is it not necessary that I should contend against it?

O. M. Whensoever thou contendest against it, it will become exceedingly strong against thee, and will act cruelly and sharply, and thou wilt not, as thou imaginest, become strengthened by the Spirit of God; for it is better able to contend against thee than thou art

[1] Read ܒܡܒܨܥ.

[2] Read ܚܙܘܬ.

able to contend against it, and thou wilt [not] find thyself, apparently, sufficient of thyself to resist the passions of the thoughts. For as it is with the man who hath a spiritual father, that giveth to him his every desire, and who is without any care whatsoever, and who hath, therefore, no judgment with God, so also is it with him that hath committed his soul to God, for it is, henceforward, unnecessary for him in any way whatsoever to fall into care concerning the thoughts, or to allow a thought to enter into his heart. But if it should happen that a thought hath entered, lift it up strenuously towards thy Father, and say, "I myself "know nothing; behold, my Father knoweth." And whilst thou art raising up thy mind, the thought itself will leave it and take to flight halfway, for it cannot ascend upwards with thee, and it dare not stand with thee there. There is no service which is superior to this, for it belongeth to confidence, and it hath no care in all the Church.

562. B. How is it that the fathers who dwelt in Scete made use of answers against their enemies, and pleased God thereby?

O. M. Because they worked in simplicity and in the fear of God, [Page 740] and because of this God helped them, and afterwards the service of the vision of God rose upon them, with His help, because of their works of excellence, and because of the mercy of God, and that old man who taught in this wise said, "Once I went to Scete to visit an old man there who "had become aged in ascetic labours. And having "saluted each other we sat down in silence, and that "old man made [me] no answer whatsoever. Then, "whilst I was sitting down, my mind became occupied "with a vision of God, and that old man continued to "sit there and to make baskets of palm leaves, and "he neither lifted up his gaze to me, nor did he tell "me to eat, and for six whole days I ate nothing "whatsoever. Now that old man was occupied with

"his work of basket making the whole day long, and "when the evening came he soaked some palm leaves "in water, and worked the whole night through. And "on the following day, after the ninth hour, he answered "and said unto me, 'Brother, when hast thou the power "'[to perform this work of the spiritual vision?' And "I answered and said unto him, 'Yea, father, and whence "'hast thou the power[1]] (to work thus)? We have ac- "'customed ourselves to learn this from our youth.' "And that old man said unto me, 'I have never re- "'ceived teaching of this kind from my fathers. But "'as thou seest me now, even so have I been all [my] "'days. A little work, and a little meditation, and a "'little singing of the Psalms, and a little prayer; I have "'cleansed my thoughts according to my power, and I "'resist [as far as I can] the thoughts which rush upon "'me. And in this manner, afterwards, there dawned[2] "'upon me the spirit of visions, as I learned this "'[faculty], and I knew not that any man possessed this "'gift.' Then I answered and said unto him, 'I have "'learned this from my youth up.'"

563. B. How ought a man to see the order of the divine vision?

O. M. The Scriptures have shewn [him how].

564. B. How?

O. M. Daniel saw Him as the Ancient of Days. And EZEKIEL saw Him on the chariot of the CHERUBÎM. And ISAIAH saw Him upon a lofty and [Page 741] glorious throne. And MOSES persisted in being with Him Who cannot be seen, as if he saw Him.

565. B. And how can the mind see that which cannot be seen?

O. M. A king cannot be seen, as far as his exact image is concerned, when he is sitting on the throne.

[1] Adding, ܠܟ ܗܢ ܩܘܠܣܢ ܓܒܪܐ ܕܣܥܪ. ܐܢ ܓܒ ܚܙܢܗ ܡܢܦܩܗ ܠܟ. ܠܡ ܐܢ. ܘܠܟ ܡ ܐܢ ܡܥܒܕ.

[2] Read ܕܝܢܚ.

566. B. And is it right for a man to depict God in this manner?

O. M. And which is the better for a man to depict God in his mind in this manner, or to bow himself down to many abominable thoughts?

567. B. Peradventure this is accounted as sin?

O. M. No. Only thou must hold according to what the Scriptures have shewn [thee], and the fulfilment of the matter will come of itself, even as the Apostle said, "Now, as in a miracle, we see in parable, but "then face to face," the meaning of which is as if a man were to say, "When the mind hath been made "perfect, then it will be able to see with ease and "freedom."

568. B. And is there no confusion in the mind in respect of this?

O. M. If a man performeth his strife in truth there will be no confusion in the mind, "for," said the old man, "I have passed a whole week of days without a "remembrance of any human thing having entered my "heart." And another old man said, "I was once jour-"neying along the road, and behold, I saw two angels "close to me, one on this side, and one on the other, "and they walked along with me, and I did not look "at them."

569. B. Why?

O. M. Because it is written, "Neither angels nor "Powers shall be able to separate me from the love "of God, which is in our Lord Jesus Christ."[1]

570. B. Can the mind be occupied with, and stay with the divine vision continually?

O. M. [Although the mind cannot be occupied with and stay with the divine vision continually], still when it is pressed by the thoughts it can fly to God, and it shall not be deprived of the divine vision. But I

[1] Romans VIII. 39.

say unto thee that if the mind be made perfect in this respect, it shall be easier for thee to move mountains[1] than to bring it down[2] from above. For as the blind man who is shut up in darkness, if his eyes be opened and he go forth into the light, will be unwilling for the darkness to overtake [Page 742] him again, so the mind, having begun to see the light of its own person, hateth the darkness, and is unwilling to remember it again. And one of the fathers also said, "I wished to look upon my mind, saying, Perhaps if I "allow my mind to do so it will go and wander about "in the world; but when I set it free it stood still, and "was silent, and did not know where to go. And again, "I lifted it up on high, for it knew that if it departed "and wandered about I had to admonish it; quietness "and prayer make strong this class of service." And the same old man said, "If a man prayeth continually "it will bring correction to the mind immediately."

571. B. How is it possible for a man to pray continually? For the body becometh ill through constant prayer.

572. O. M. The standing up of a man in his prayer [once] is not said to be prayer, but [he must do so] continually.

573. B. How is [prayer to be made] continually?

O. M. Whether thou art eating, or drinking, or even travelling on the road, or if thou art doing some piece of work, thou shalt not let prayer be remote[3] from thy heart.

574. B. But suppose I be talking with some one, how is it possible for me to fulfil the command, "Be ye praying continually?"

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[1] The better reading is جەمد پحەة.

[2] Read ڤبيه

[3] Read ڤڤيط

O. M. Now concerning this the Apostle spake, "In "[all your] prayers, and in [all your] supplications, pray "ye at all times in the spirit; and when it would be "unseemly for thee to pray, because thou art speaking "with another man, pray thou through supplication."

575. B. What manner of prayer is it necessary for a man to pray?

O. M. The prayer in the Gospel which our Lord taught His disciples.

576. B. What limit ought there to be to prayer?

O. M. No measure hath been laid down to prayer; because He said, "Pray ye[1] at all times, and continually," He did not lay down any measure to prayer. For if the monk only really prayeth when he standeth up in prayer, he who is thus doth not pray with the heart but [Page 743] with the mouth only. Now the old man said, "It is necessary for the man who is thus "to look upon all [men] in the same way, and he must "be remote from all calumny for the love of Christ; "to Whom be glory for ever! Amen."

577. In another manuscript I have found the following:[2]—A certain monk who was a foreigner, and was chaste in his conduct, and who came from the city of Antioch, from the monastery which is called Ḳasyân, went once to pray in Jerusalem, and to see the holy places wherein our Lord Jesus Christ went about, and after he had lived there for a long time, and had worked a way which was full of every excellence, he wished to return to his country in peace. Now he lacked food for the journey and the money which was necessary for his wants, and he knew not what to do; and when he had gone in to pray in the great temple of the Resurrection of our Lord, he prayed, and sat

[1] Read ܩܝܡܘ.

[2] The following story is translated from Bedjan's edition, p. 986.

down in sorrow, and he was troubled about his departure, and the lack of that which he needed. And having sat down, he dropped into slumber, and slept, and he saw in his dream our Lord Jesus Christ, Who bade him be of good cheer, saying, "Arise, be not "sorrowful, but go in to the steward of My house of the "Resurrection, and say unto him, 'Jesus hath sent me "'unto thee so that thou mayest give me the one "'*dînâr* of which I am in need, and when He com·th "'He will give it [back] to thee for me.'" Now when the monk had awoke from his sleep, he arose, and prayed first and believed the vision which had appeared to him, and he rose up and went to the steward [of the Church] of the Resurrection, as he had been commanded to do, and he spake to the steward, as he had been told in the vision. Then the steward said unto him, "When will Jesus come and "repay me?" And the monk said unto him, "I have "told thee what I have heard from Him, and as for "thee, thou must do what thou wishest." And the steward said unto the monk, "Give me a paper in "thine own handwriting for the *dînâr*, and take [it] and "go;" and the monk sat down and wrote thus: "I, John "the monk, the stranger, from Antioch, a city of Syria, "and from the holy monastery of Ḳâwsyân hereby testify "that I have received from the steward one *dînâr* for "food by the way, and I have, of mine own free will, "set my handwriting thereto saying that when Jesus "cometh He will pay him for me." And after the monk had taken the *dînâr* and departed, the steward saw that same night in a vision of the night, that a man of splendid appearance came and said unto him, "Take "the *dînâr* which thou gavest to that monk, and give "me the written paper which he gave thee." And the steward said in the vision, "My Lord, the monk said "unto me, 'Jesus will come and repay me, and will take "from thee the paper which I have written.'" And the man said to the steward, "I, even I, am Jesus; take thy

"*dînâr*, and give Me the writing which the monk gave "thee. Or, wouldst thou take anything more from him?" Then the steward took the *dînâr* from Him, and he laid it in his hand, and gave Him the written paper, and He tore it up.

Now when the steward awoke from his slumber he found the *dînâr* in his hand, but the written paper had disappeared; and he marvelled, and wondered, and praised God. Then he sent some of his people to bring back the monk wheresoever he might be found, and having gone they found him praying, and they said unto him, "Come with us; behold, the steward of "the Church of the Resurrection seeketh thee." And when the monk heard [this], he feared greatly, and said in his heart, "Peradventure he wisheth to take back "the *dînâr*;" and he went with them being troubled and sorrowful. Now the steward saw him, he said unto him, "For the love of Christ I entreat thee to eat "with me this day," and whilst they were eating, the steward said unto him, "What hast thou done with "the *dînâr*?" and the monk said, "Behold, it is still "with me." The steward said unto him, "Mâr Abbâ, "take thou as many *dînârs* as thou wishest, only give "me the paper which thou didst write [saying] that "Jesus would come and repay me." And the monk said unto him, "My lord, forgive me, but I have re- "ceived nothing else from thee, for that which I did "take was sufficient for me." Then the steward related unto him that which had appeared unto him, saying, "The *dînâr* hath been paid back to me, and the paper "which thou didst write hath been taken by our Lord "Jesus Christ from me;" and the steward entreated the monk, saying, "Take from me, if thou wishest, ten "pounds of gold, only write me [a paper, saying], "'Jesus will come and pay thee for me,' and do thou, "my lord, depart in peace." And the monk said unto him, "Master, verily I say unto thee, thou shalt not "receive from me another jot, and I will not take any-

"thing else from thee." And all those who heard [this story] praised God Who neglected not those who call upon him in truth.

CHAPTER XVIII.

An Admonition of the Holy Fathers.[1]

577. Be thou an enemy unto all folly and sin. Dejection driveth away the fear [Page 758] of God, captivity [to sin] driveth away the virtues from the soul. There are three excellences which illumine the mind always; a man must not see the vices of his neighbours, and he must do good unto those who do evil to him, and he must bear with gladness all the trials which come upon him. And these produce three other excellences, namely, a man must not look upon the vices of his brother, and this excellence produceth love; and he must bear the trials which come upon him, and this excellence produceth self-denial. There are three excellences of which the mind hath need, and a man should observe them always:—He should lean away from follies, and he should not be lax in his service, and he should make strong his heart. There are three excellences, the which if a man see them with him he knoweth within himself that he is delivered from devils, namely, knowledge whereby he will be able to understand and to discern between thoughts, and the sight of everything before it cometh to pass, and the power of not becoming entangled with evil thoughts of any kind. There are three things which

[1] The Sayings on pp. 744–757 of the Syriac text are merely selections from the Chapters which have been already translated.

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gain dominion over the soul until it arriveth at great weakness, captivity [to sin], and dejection, and sickness, and these contend against every man's soul, and from them are produced evil thoughts, and when a man buildeth up they overthrow [what he hath built]. There are three excellences which benefit and strengthen the soul, mercy, the absence of lust, and longsuffering; and besides these three excellences the mind hath need to pray without ceasing continually, and a man must fall down and cry out before God, and hate all evil passions.

578. And he also said:—The fear of God driveth away all evil things, but dejection [*or*, lowness] driveth away the fear of God from a man; the wandering of the thoughts driveth away good works from the soul. There are four things which are good:—Silence, the keeping of the commandments, humility, and tribulations. There are four good things which protect the soul:—Love towards every man, absence of lust, longsuffering, [Page 759], and a man severing from himself wickedness. And the soul hath need of the four following virtues at all seasons:—A man must pray without ceasing, and he should pour himself out before God continually, and he should declare his own defects in his heart, and he should judge no man, and his own mind should be tranquil. The four following things help a young monk:—Doctrine, the repetition of the Psalms at every moment, and he should not be lax in obedience to fasting, and he should esteem himself to be of no account whatsoever. Through four things the soul is corrupted:—For a man to walk about through the city without guarding his eyes, for a man to have anything to do with women, for a man to have friendship with the rich men of the world, and for a man to love empty talk. Of four things fornication is begotten, namely, by eating and by drinking overmuch, by sleeping overmuch and by idleness, by laughter and by silly words, and by the arrangement of the apparel. By

four things the mind is darkened:—by a man hating his neighbour, by hating his brother, by crying out evil things, and by uttering them. By four things is the soul laid waste:—by a man not keeping silent [*or*, tranquil], by loving the works of the world, by trafficking in material things, and by the evilness of the eye. Through four things anger cometh:—By a man giving and taking [*i. e.*, buying and selling] in the world, by doing his own will, by loving to teach, and by thinking in himself that he is a wise man. There are three virtues which a man acquireth by weariness [*or*, exhaustion]:—by mourning always, by observing his sins, and by having his death before his eyes every day. He who taketh care to keep these virtues shall be able to be saved by the mercy of God, and, to speak briefly, these are necessary for the man who seeketh to live:—Faith, and hope, and love, [Page 760], and love of God, and obedience, and humility, and patient endurance, and self-denial, and fasting, and constant prayer, and vigil, and service, and going into exile, and voluntary poverty, and absence of evil passions, and the silence of discretion, and deprivation of various meats. For if a man doth not believe, he can neither hope nor love, nor have affection, nor be obedient; and if he be not obedient, he cannot either be humble, or endure patiently; and if he cannot endure patiently, he cannot practise self-denial, and if he cannot practise self-denial, he cannot draw nigh to fasting. And if he cannot fast, he cannot pray continually, and if he hath no prayer, he cannot keep vigils; and if he keepeth not vigil, service will not be found in him, for he will say and sing the service in a hurried manner. And he who possesseth these things only in a little degree cannot go into exile and become voluntarily poor, and without the love of these things he cannot deprive himself of meats; and a man cannot acquire the silence of discretion when all these things are remote from him. Let us, then, take care to perfect all these

things in ourselves with all our might, through the help of God, to Whom be glory for ever and ever! Amen.

An exhortation.

579. Now therefore I have written down for thee all these things so that thy soul may not become sluggish, and so that thou mayest not become the cause of [others] being like unto thee. And because of this I counsel thee to take the yoke of pleasantness upon thy neck, for it will help thee to sit by thyself in silence, and to withdraw thyself from human intercourse, and from cares about the things of this world which will hinder thee. And make thyself as the dust in [thy] humility towards every man, knowing [at the same time] that there is hope [for thee]. And let not weeping cease from thine eyes [Page 761], for there is the occasion of tears. And make thy cell a hall of judgment of thyself, and a place for striving against devils and evil passions, and let there be depicted therein the kingdom [of heaven], and Gehenna, and death and life, and sinners and the righteous, and the fire which never is quenched, and the glory of the righteous, and the outer darkness, and the gnashing of the teeth, and the light of the righteous, and their joy in the Holy Spirit, and the Passion of our Lord, and the memorial of His Resurrection, and the redemption of creation. And let thy habitation be free from superfluous things, for one of two things will happen unto thee; either through thinking of them thou wilt suffer injury, or in withdrawing thyself from them thy war will be added to and become fiercer. And take heed lest, through [holding in] honour and sparing other folk, thou bring thyself to evil case in the war; whatsoever belongeth to lust and is of the eyes thou shalt not possess, for the wars of thy passions are sufficient for thee. Heal thou and make whole in thy

habitation those in whom God hath pleasure; it is He Who knoweth thy sitting down, and thy coming in, and thy going forth. And in all thy conduct be constant in prayer, especially in the night seasons, for [night] is the acceptable time for prayer, as it is written, "Be thou like unto thy Lord, Who prayed to God continually throughout the night until the rising up of the Sun." When all voices are quiet do thou fill thy mouth with praise, and thy tongue with glorifying, and whilst others are lying like dead men on their biers do thou depict in thyself the waking of the Resurrection. The night which is darkness unto other folk shall be to thee[1] bright as the day, and instead of filling thyself with wine as other men do, fill thou thyself with the love of God; and in the night season, when silver and gold are stolen, do thou steal the kingdom [of heaven] like a thief. In the night season, when sinners perform their evil deeds to their own injury, do thou labour for the benefit of thine own soul, and take care, continually, of all excellences. Then He Who is merciful in His gifts, and rich unto every one who calleth upon Him, will come [Page 762] unto thee quickly and will help thee, and thou shalt smite the Evil One, and shalt bring to nought his crafty acts. And thou shalt make thy mind to shine, and the Lord of All shall place in thee the innocent thoughts of uprightness, and He shall comfort thy mind; then shall the rugged ground become smooth before thee, and the difficult ground shall be as a plain, and thy ship shall anchor in [its] haven. And thou shalt lead beforehand the life which is to come, and thou shalt fulfil the Will of God, according to His Will, both in heaven and on earth; and thy knowledge shall grow and thy joy increase in proportion to thy spiritual conduct; and thou shalt be held to be worthy of the sight

[1] Read ܠܗ.

of the righteous by the grace and mercy of Christ our Lord, to Whom, with His Father, and the Holy Ghost, be glory now, and always, and for ever and ever! Amen.

An Admonition of Abbâ Mâr John.

580. Now thou wilt not be able to find a more excellent way than this:—He who would repent to Christ of his sins and follies must fall upon his face many, many times, [and be sorry for] the sins which he hath committed, and he must make supplication and entreaty to the mercy of God. Moreover, our other fathers have incited [us] to kneel down, and he who continually kneeleth down and prayeth rejoiceth in God. Woe is me, me the man of negligence! Now he who sigheth, and weepeth, and sheddeth tears in prayer, possesseth all excellences together; for if we do not keep watch on and remember always our feebleness, whilst despising ourselves, and holding ourselves in contempt, the devils will lead us astray. Wake thyself up, O my beloved one, and keep in thy remembrance always three moments, and forget them not; the first is the moment of death, with its sorrow, and grief, and trouble, which is immeasurable, that overtaketh every man, when [a man shall stand] before [Page 763] the awful throne of Christ; the second moment is the moment of fear and quaking when men and angels shall rise up, when a man doth not know what command shall come forth concerning him, whether it shall be for life everlasting or for torment everlasting; and the third moment is that when the penalty [*or*, decree of doom] shall come forth upon us, with its repentance of soul which shall last for ever, and shall be with us afterwards in the years which shall have no end. At the [remembrance of] these three moments all men fear and quake; may God in His compassion save us from Gehenna and its endless torments! Amen.

I am an apostle, and I cast out devils, and I perform mighty deeds, but how am I to know that the end of Judas may [not] be mine, and how am I to know that I shall [not] inherit hanging, and be called by our Lord "Satan," and "son of perdition"? If thou seest, moreover, a man who is a murderer, and a thief, and an adulterer, and a shedder of blood, thou mayest think whence I shall know [this]; for if this murderer, at the end, confesseth Christ, he will precede me in the kingdom of heaven, and thou shalt think thus concerning every man. If thou, O man of God, whithersoever thou goest, thinkest these and such like things continually, and if thy humility be in proportion to the greatness of thy power, thou shalt never fall. But if a man be neglectful, even for the twinkling of an eye, of his humility, and if pride be mingled in his negligence, he shall be cut off quickly from the height of the love of God, and he shall fall, even as quickly as a glass vessel full of water, which is suspended by a thread of a spider's web, would fall if that thread were to be severed. Now the conduct of humility is thus. If at the beginning, or in the middle, or at the end, or wheresoever it may be, a man first of all layeth hold upon perfect humility, and upon complete contempt of himself, the devils will be unable to approach him, on the contrary, they will flee before him, like flies before smoke, both they and their thoughts [Page 764]; but if a man [doth not] acquire humility, either at the beginning, or in the middle, or at the end of his career, there is nothing which [can stand up] against the strife and contest. As the holy man EVAGRIUS said, "After "the vanquishing of [all] the other passions, there still "remain two which will wage war against the perfect "man until death, namely, vain glory and pride." And JOHN, the seer of Thebaïs, used to say, "He against "whom the devil of vain glory still fighteth, wandereth "without measure, and is divided [in his mind] to a "boundless degree." The Teacher used to say, "Humi-

"lity possesseth two characteristics which are superior "to the other excellences of the spirit, for it seeth to "what degree it can abase itself to the lowest depth, "and grace also exalteth humility to God, [and] to the "height which is above; and because grace exalteth it "continually towards God, it acquireth faith at all times, "and strengtheneth confidence. And the second charac- "teristic of humility is that it feareth not that which "opposeth it, that is to say, it feareth neither devils, "nor wild animals, nor evil men, even as the holy man "Evagrius said, 'The man who is proud and wrathful "'is a timid man, but the humble man is without fear.' "And he said, 'Humility by itself vanquisheth both "'passions and devils, and the labours of the body, and "'the contests of the mind only serve to strengthen "'humility the more.'" Therefore there is never a time when the monk hath not need of humility. Now it is right for him that dwelleth in silence wishing to arrive speedily at purity of heart, and to take care of [his spiritual] splendour, to guard the three following things:—he must guard his hearing against listening to any word which may strike him and may rouse him up to anger; and he must guard his tongue, not only against rebuking and chiding any man, even though he be a man of no account whatsoever and a man of ignorance, and he must not [attempt] to teach or to admonish. But if a man ask him for a prayer, he must esteem himself to be the servant of him that asketh him, and he must kneel down [Page 765] before the cross and say, "O Lord, provide for my brethren "according to Thy Will, and according to Thy design, "and according as it may be beneficial for them before "Thee, and make me, a sinner, worthy of Thy mercy "through my prayers;" let him pray after this example, and it shall suffice. Do not think in thy mind, which may lead thee astray, that thou wilt be able to acquire even one spiritual excellence, no matter which it may be, without afflictions and troubles, whether with or

without the desire; for no man who feedeth his body daintily on lusts is able to enter through the door, even as the camel cannot go through the narrow hole of the needle.

Now the pleasures of the body come into being because of unbelief, because the wretched body doth not believe in those good things which are promised unto the hungry, and in the woes which are prepared for those who are filled with food and who live delicately. Therefore he, who believeth in the promises and threats, goeth hungry, and he denieth himself, and he watcheth in prayer, and he humbleth himself, and he layeth hold upon abstinence, and restraineth himself from the gratification of his pleasures, and he inheriteth the purity which is promised to those who are blessed. But if he leadeth a life of sluggishness and pleasure, from it he shall inherit the impurities and the punishments which are prepared for him in Gehenna. Now the desire of the Holy Spirit is thus:—Remoteness from the habitation of men, continual quiet, weeping and sorrowful cries, joyful hymns, the singing of the Psalms, and praises, fasting, and abstinence, and vigil, poor apparel, a humble gait, the cloaking of the thoughts of the passions, the hidden prayer of the mind; know ye that such are the things in which those who are in the desire of the spirit wish to walk, and they never wish to perform the lusts of the flesh. And to speak briefly unto you, O my brethren, fasting, and service, and standing up, and vigil, and abstinence from meats, are the constituent parts of a fair rule of life and conduct, and those who perform them will receive a reward from the true God if they perform them in truth, and if there be no alien pretence in their service. But hearken, O my brethren, for this is the true work of the monastic life, the binding of the understanding which is in God, [Page 766] and the suppression of the alien thoughts which enter his heart; and whosoever hath his heart [set] upon God acquireth

for his soul pleasure, and the life which is everlasting. Amen and Amen.

HERE END THE HISTORIES AND THE NARRATIVES OF THE TRIUMPHANT ACTS OF THE HOLY FATHERS AND MONKS WHICH WERE COMPOSED BY THE HOLY AND EXCELLENT PALLADIUS, BISHOP OF THE CITY OF HELENOPOLIS, AND WHICH HE WROTE TO LAUSUS, THE PREFECT. TO GOD BE GLORY, AND HONOUR, AND ADORATION, AND WORSHIP, AND EXALTATION, FOR EVER AND EVER! YEA AND AMEN.

APPENDIX.[1]

QUESTIONS OF THE BRETHREN, AND ANSWERS OF THE FATHERS, WHICH ARE EXCEEDINGLY FAIR AND BEAUTIFUL.

[Page 895]. 1. The brethren said:—There were two brethren who were the sons of a merchant, and their father died, and they divided their inheritance between themselves, and unto each one there came five thousand *dînârs*. And one of the brethren divided his inheritance among the churches, and the monasteries, and the poor, and he himself became a monk, and he chose for himself a life of continual silence, and fasting, and prayer; now the other brother built a monastery for himself, and gathered brethren to him, and he took care of the strangers, and the poor, and the sick, whom he received and relieved. When the two brothers were dead there was questioning among the brethren about them, and they went to ABBÂ PAMBÔ and asked him, "Which manner of life and conduct was the more "excellent and exalted?" And having learned from God, he said unto them, "They are both perfect, and "in my sight they appear to be of equal merit." Explain to us now the old man's words, for how can the man who is destitute, and the man who hath possessions be equal [in merit]? The old man said, "Since the "whole conduct of these brethren was to God, and "since whatsoever they did they did it for God, with "an upright aim, and since the aim of each was the

[1] For the Syriac text see Bedjan's edition, p. 895 ff.

"same, they appeared to be in the old man's opinion "of equal merit before God."

2. The brethren asked ABBÂ NESTÎR, "What rule "of life and conduct should a man follow?"

The old man said, "All rules of conduct are not "alike. ABRAHAM was a lover of strangers, DAVID was "a humble man, ELIJAH loved silence, and [Page 896] "God accepted the work of all of them. Whatsoever "work is of God, if thy soul desireth it, that do, and "God be with thee."

3. The brethren said:—ABBÂ PAMBÔ said, "If there "be three monks in one place, and one of them live "in silence [it is] well, and if another be sick and he "give thanks in his weakness, and if another minister "to men and relieve them, all three of them are in the "same service." Reveal to us now the mind of this holy man.

And ABBÂ PAMBÔ said, "If a man dwell in silence "for God's sake, and not for the sake of vain glory, "or any other human thing; and if another, who is "sick, give thanks to God for his sickness, and he "endure him that ministereth unto him with longsuffer- "ing, he becometh like unto him that is in silence; "and if he who ministereth unto men doeth it not for "a reward of this world, but for God's sake, and if he "constraineth himself in everything, and doeth the will "of those who are ministered unto by him in love and "gladness, he thus becometh like unto him who shutteth "himself up in silence, and like unto him that is sick, "and in this way the work of all three is of equal "merit. For ABBÂ JOSEPH and ABBÂ POEMEN divided "the perfect ascetic life into three classes, and there- "fore ABBÂ NESTÎR said to that brother, 'If thou con- "'duct thyself according to any one of the three thou "'shalt be perfect.' And this is well known from that "which ABBÂ ANTHONY said, 'Many have afflicted them- "'selves with labours and tribulations, and because they "'had not in them the [Page 897] power of discernment,

"'they did not know the way of truth.' And again "he said, 'One man might live in a cell for a hundred "'years, and yet not know how to dwell therein "'[rightly] for one day, because he humbleth not him- "'self, and accounteth not himself a sinner, and a feeble "'man, and ignorant, but he justifieth himself, and "'blameth others; nevertheless it is right that we "'should know that, even though some are sick, and "'others relieve the wants of men and minister unto "'them with an upright aim, those who lead a life of "'silence lead a superior life, and follow a line of con- "'duct which is more excellent than all the rules of "'life which are followed among brethren. And this "'life is superior in the same way that the Spirit of "'God is more exalted than the holy angels, according "'to what we have learned from the history of the "'holy men ABBÂ ARSENIUS and ABBÂ MOSES the "'Ethiopian. For when one of the brethren went to "'the blessed ARSENIUS [to enquire of him] concerning "'the love of a silent life of contemplation, he neither "'set a table for him nor gave him refreshment; then "'he went to the blessed ABBÂ MOSES and he both "'welcomed him and gave him refreshment. And when "'one of the great fathers heard [this], he entreated "'our Lord to reveal to him this matter, saying, 'How "'"is it that one fleeth for Thy Name's sake, and "'"another welcometh and giveth refreshment for Thy "'"Name's sake?' And there appeared unto him on "'the river two ships, in one of which were ABBÂ "'ARSENIUS, and the Spirit of God Who was travelling "'along in silence, and in the other was ABBÂ MOSES, "who was travelling with holy angels that were feeding "'him upon honey, with the comb thereof. And by "'this the fathers understood that the life of silent "'contemplation [Page 898] was as greatly exalted "'above alms and ministrations as was the conduct of "'Matthew the Evangelist above that of ZACCHAEUS "'the taxgatherer.'"

4. The brethren said:—The brethren asked ABBÂ PAMBÔ, saying, "Supposing that a man who liveth in "the world hath a wife and children, and supposing "that he giveth much alms, and setteth free slaves, "and redeemeth those in captivity, and visiteth the "sick, and relieveth those who are afflicted, and ful- "filleth all the things which are proper for him [to "fulfil], is not such a man equal in labour to one of "the three classes of monks, that is, to the man that "dwelleth in silence, or him that is sick, or him that "ministereth unto the poor?"

And the old man said, "Not altogether."

And the brethren said, "Wherefore?"

And the old man said, "Because, although the man "who is in the world leadeth a life of righteousness, "his whole conduct is outside the body, but all the "labour of the monks is inside the body, that is, fast- "ing, and prayer, and vigil, and hunger, and thirst, "and the constraint of the will at every moment, and "wars, both secret and manifest. And it is well known "and manifest that the men, who are in the world and "who are exceedingly excellent in their conduct, are "not equal to the monks in their labours; for our Lord "Jesus Christ surnamed the monks 'sons of light,' and "those who are in the world 'sons of the world'. Now "the monks with their members, and with their thoughts, "and with their bodies, and with their conduct serve "God perfectly with stern labours and afflictions, and "they offer themselves up to God as a living, and "rational, and holy sacrifice, with rational and spiritual "service, and they are crucified unto the world, and "the world is crucified unto them, according to the "word of our Lord, Who said, 'Whosoever wisheth "'[Page 899] to come after Me, let him take up his "'cross, and follow Me,' that is to say, Let him not "fulfil his own will, but let him do My Will only, and "bear tribulations of all kinds. And monks shall leave "father, and mother, and brothers, and sisters, and

"kinsfolk, and country, and in return for these they "shall receive a hundred fold, and shall inherit ever- "lasting life. And to the men who are in the world, "He said, 'Acquire for yourselves friends of the mam- "'mon of unrighteousness, so that when it hath come "'to an end they may receive you into their ever- "'lasting habitations.' For as men who are in the "world receive monks into their houses, so shall the "monks receive those who have lived in the world "into the kingdom of heaven; and by this our Lord "shewed that all the good things of God and His "kingdom belong to the monks who, from their youth "even to their old age, have laboured to God in the "excellent works of the ascetic and monastic life. But "it is right that we should know to what degree the "soul is superior to the body. The life which is led "by the monks in silent contemplation, and the works "thereof, are as much superior to the life which is led "by righteous men in the world, as the life and con- "duct of the angels are superior to those of men. And "the life and conduct of the monks are superior to "those of men who are in the world, because the latter "please God because of their love for men, whilst the "monks do so because of their love for God."

6. The brethren said, "Into how many orders have "the fathers arranged the monastic life?" And the old man said, "Into three orders."

7. The brethren said, "What are they?" And the old man said, "The perfect, those who are half perfect, "and the beginners."

8. The brethren said, "Whence canst thou prove "to us that this is so?" [Page 900] The old man said, "From the words of our Lord in the Gospel. For He "said, 'The sower went forth to sow. And some [seeds] "'fell on the road side, and others fell on the rock, and "'others among the thorns.'[1] Now these three [kinds

[1] St. Matthew XIII. 3 ff.

"of] seed are those who are in the world. And as "concerning the other seed of which He spake, saying "that it fell on good ground, and gave fruit, some "thirty fold, and some sixty fold, and some a hundred "fold, these are the grades of monks, for the seed "which yielded fruit thirty fold is the beginners, and "that which yielded sixty fold is the half-perfect, and "that which yielded one hundred fold is the perfect."

9. The brethren said, "And supposing a man in "the world conducteth himself in a wholly perfect man-"ner, and according to what is right, is not his labour "equal unto that of a beginner?" The old man said, "No."

10. The brethren said, "Why [not]?" The old man said, "Although the monk is little and is a beginner, "he is still more excellent than the man in the world "who keepeth every just [demand] of righteousness."

11. "Why did ABBÂ ANTHONY say unto PAULE, his "disciple, 'Go and dwell in silence that thou mayest "'receive the temptations of devils?'" The old man said, "Because the perfection of the monk ariseth from "spiritual conduct, and spiritual conduct is acquired by "the conduct of the heart, and purity of heart ariseth "from the conduct of the mind, and the conduct of the "mind from prayer which is unceasing, and from strife "with devils; but unceasing prayer, and the contendings "with devils, both in the thoughts and in visions, have "no opportunity for existence without silence and soli-"tariness."

12. [Page 901] The brethren said, "What is the "meaning of that which PAPHNUTIUS and JAMES the LAME "said to MÂR EVAGRIUS, 'Every lapse which taketh "'place through the tongue, or through lust, or through "'an action, or through the whole body, is in propor-"'tion to the measure of pride which a man possesseth?' "Now what is the lapse which cometh through lust? "And what is the lapse which cometh through an action? "And what is the lapse which cometh through the whole

"body? Enlighten us about these [various] kinds of "lapses." The old man said, "The lapse through lust "is the fall which taketh place inwardly through pride, "even as the blessed MACARIUS said, 'Thou shalt not "'be lifted up in thy heart and in thy mind through the "'knowledge of the Scriptures, lest thou fall into a "'spirit of blasphemy in thy mind.' And the lapse "through the tongue resembleth that into which one "of the monks once fell through his pride, and he "reviled the holy man EVAGRIUS and the fathers who "were in the desert of Scete. And the lapse through "an action resembleth that into which another monk "fell when he became lascivious and abominable; and "the lapse through the whole body resembleth that "when, through his pride, one of the brethren was "abandoned to the hands of thieves, and they burned "him with fire."

13. The brethren said:—PALLADIUS said, "Once the "blessed man DIOCLES said, 'The mind which falleth "'from God is either delivered over to the devil of "'wrath, or to the devil of fornication.' And I said "unto him, 'How is it possible for the human mind to "'be with God [Page 902] uninterruptedly?' And he "said, 'In whatsoever work of the fear of God the "'soul [is engaged], provided that the soul hath due "'care, its mind is with God.' What is the meaning "of the action of which the old man spake?"

The old man said, "He calleth [a man's] care con- "cerning God's promises 'action of the fear of God,' "wishing to say thus:—If thou art unable to bind thy "thought continually in various ways to God, though "thou thinkest about His majesty, and His power, and "His grace, and thou prayest to Him without ceasing "and without wandering [in thy prayer, thy mind can- "not be with Him]; but if thou reducest thine under- "standing by means of the constant labour of prayer "and by the thought which is on God, and more par- "ticularly through the war with devils that [accompanieth]

"this work, bring down thy mind by degrees from the "thought which is about God, and from prayer, and "fetter it with the thought which is lower than this, "and meditate on the promises of God, and think upon "His commandments, and the correction of thyself. And "set not free thy mind from spiritual care, and do not "make it wander and think the thought of passibility, "but fetter thy mind to some thought of excellence, "which will make it gain profit. And when it hath "rested somewhat, then raise it up on high, and make "it to labour in the thought which is of God, and in "pure prayer which hath no wandering therein. For "as the growth of the capacity of those who are as yet "in the grade of bodily prayer and the reading [of the "Scriptures] still existeth, even when they are exhausted "by standing up and by the singing of the Psalms, and "they rest their bodies for a little by sitting down and "by meditation upon the reading, and when they have "rested their bodies, and their mind hath become en-"lightened through the reading, they stand up for "service and prayer, so also it is right [Page 903] for "those who have arrived at a correct conduct of the "mind, and who think continually about God, and who "pray to Him without wandering, when they are ex-"hausted by this severe labour, to bring down their "minds from time to time, and to relieve it by means "of thought concerning some profitable subject which "is less exalted than the thought about God. And "this thought must take the place to them of reading, "and they must meditate upon God's promises and "commandments, and upon their straightness which is in "God; and if some abominable thought knock [at the "door of their minds] they must quickly make their "minds to enter into prayer and into the thought which "is upon God. And if there stir in their heart a "thought of passion, as soon as they have refreshed "themselves by means of thinking about some profit-"able subject, they must make their mind to enter into

"the height of prayer, and they must pray without "ceasing, and meditate upon God. And from this we "know that when the soul meditateth with undersanding "upon some profitable subject, or upon some profitable "action, its mind is with God, even as the blessed man "DIOCLES said. Similarly, whensoever a monk thinketh "about the passions of sin, or about deeds connected "with the world, his mind is with Satan."

14. The brethren said, "Why is it that the Divine "Light did not shine in the hearts of all the monks "until a long time after they had been cleansed by "labours and contests? And why is it that the light "of grace did shine upon some men before they went "forth from the world and came to the ascetic life, as "it did in the heart of ABRAHAM ḲINDÔNÂYÂ through "the Divine revelation on the day of his feast, and "straightway [Page 904] he left his feast, and went "forth from the world?" The old man said, "Whenso-"ever this light riseth in its order in the hearts of men, "according to what the fathers say, it cometh in this "wise. First of all Divine Grace maketh a man hot "with the love of God, and he hateth all the glories and "honours of this world; and next he cometh in a state "of poverty to this rule of life, and Divine Grace itself "first giveth him the love of labours, and it maketh "the things which are hard easy to him. And it "protecteth him from the fierce attacks of the war of "devils, so that they may not, whensoever they wish "and will, assault him, but only according to his strength, "and his capacity, and as is convenient for his growth. "And thus after many labours and contests, his heart is "purified with abundant humility, and he shineth with "the light of grace, and he is held to be worthy to "see Christ in a revelation of light. And the fathers "also said, that in proportion as the monk himself "travelleth along the path of ascetic excellences to meet "our Lord by means of labours and contests, so doth "our Lord advance to meet him with light until they

"meet each other, and then the monk remaineth in "our Lord by means of labours, and our Lord remaineth "in him by means of his light, even as ABBÂ ISAIAH "said in his interpretation of that which our Lord said, "'Remain in Me and I in you.' Thus thou seest, O "my brother, that He wisheth us to remain in Him "first of all by the labours of righteousness, and then "He will remain Himself in us in purity and in light. "And the words, 'The monk travelleth along the path "'of ascetic excellences until he seeth Him and is illu- "'mined by Him,' explain the verse, 'My soul thirsteth "'for Thee, the Living God,' *et cetera*.

[Page 905] **15**. The brethren said, "Why is it that "though the holy fathers incite us continually to the labours "of excellence, and to the contending against passions "and devils, ABBÂ ISIDORE restrained ABBÂ MOSES the "Ethiopian from works, and from contests with devils, "saying, 'Rest thee, MOSES, and quarrel not with the "'devils, and seek not to make attacks upon them, for "'there is a measure [*i. e.*, moderation] in everything'? "doth this apply also to works and to the labours of "the ascetic life?"

The old man said, "Because at the beginning ABBÂ "MOSES was ignorant of the rule of the ascetic life, and "because he was healthy of body, he worked overmuch, "and he thought that he would be able to prevail "mightily against devils by the multitude of his works "alone, and that he would be able to vanquish them. "Therefore, because the devils perceived his object, "they attacked him more severely with frequent wars, "both secretly and openly, but ABBÂ ISIDORE, wishing "to teach him the truth, and to make him to acquire "humility, said unto him, 'Without the power of the "'Spirit which our Lord gave us in baptism for the "'fulfilling of His commandments, the which is con- "'firmed in us each day by the taking of His Body "'and Blood, we cannot be purified from the passions, "'and we cannot vanquish devils, and we cannot per-

"'form the works of spiritual excellence;' thereupon "ABBÂ MOSES learned these things, and his thoughts "were humbled, and he partook of the Holy Mysteries, "and the devils were conquered, and they reduced their "war against him, and from that time forward he lived "in rest, and knowledge, and peace. [Page 906] Many "monks have imagined that their passions would be "healed, and that they would acquire soundness of soul "merely by their labours and strenuousness, and there-"fore they were abandoned by grace, and fell from the "truth. For as he who is sick in his body cannot be "healed without the physician and medicines, however "much he may watch and fast during the time he is "taking the medicine, so he who is sick in his soul "through the passions of sin, without Christ, the Phy-"sician of souls, and without the partaking of His Body "and Blood, and the power which is hidden in His "commandments, and the humility which is like unto "His, cannot be healed of his passions, and cannot re-"ceive a perfect cure. Therefore, whosoever fighteth "against the passions and the devils by the command-"ments of our Lord is healed of the sickness of the "passions, and acquireth health of soul, and is delivered "from the crafts of the devils."

16. The brethren said, "With what object did those "two monks say to ABBÂ MACARIUS, 'If thou art not "'able to become a monk like us, sit in thy cell, and "'weep for thy sins, and thus thou shalt be like us?'" The old man said, "Because they knew that, if a man "was able to be a solitary in his body, and a dweller "in silent contemplation, and a worker both in his soul "and in his body, who made himself humble and who "wept each day for his sins, and who cut off from "himself all memories of every kind of passion and "anxious thought, and who meditated only upon God "and upon his own correct behaviour, such a man "was a monk (*or*, solitary) in very truth, even as the "blessed EVAGRIUS said, 'The monk who is remote

"'[Page 907] from the world is he who hath cut off "'from himself all the motions of his passions, and hath "'fastened unto God all the mind of his soul.'"

17. The brethren said, "Why is it that certain of "the Fathers were called MĔSHANNAYÂNÊ (*i. e.*, men who "transferred themselves from one place to another), "since they were recluses, and never departed from "their cells?" The old man said, "Because after much "silent contemplation, and unceasing prayer, and watch-"ing of the mind, they were worthy to depart from "the earth in their minds, and to ascend unto heaven "to CHRIST THE KING. And they did not do this on "occasions only, but continually, for whensoever they "wished, or whensoever they sang the Psalms, or prayed, "or meditated upon God, straightway their mind was "exalted to heaven, and stood before our Lord. But "there were other [kinds of] 'MĔSHANNAYÂNÊ,' that is "to say, those who lived with wild beasts in the de-"serts, such as ABBÂ BESSARION, and others who were "like unto him."

18. The brethren said, "What is [the meaning] of "the fact that when one of the monks saw a brother "in the mountain, he fled from him, and was unable "to bear the smell of the children of men?" The old man said, "The monk fled because he saw that the "brother was carrying silver. And when the brother "saw that the monk fled, he cast off his garments and "pursued him. And when the monk saw that he had "cast off his garments, he waited for him, and wel-"comed him gladly, saying, 'Since thou hast cast off "'the matter which is of this world I have waited for "'thee. I was not able to bear [the sight thereof] "'[Page 908] because I myself am naked.' I looked "beyond my rule of life and saw that he was carrying "a burden upon his shoulder like a man who was in "the world."

19. The brethren said, "Why did the monk not "permit that brother who came to him to dwell in the

"cave by his side, but did say unto him, 'Thou art not "'able to bear up against the attack of devils?'" The old man said, "Because he knew his manner of life "and works, and also that he possessed not the labours "and the strenuousness which were sufficient to make "him strong to resist the fierce assault of the savage "nature of the devils which make war against the "monks. For according to the labour of every man, "and according to his striving, and his rule of life and "strenuousness, and according as he is able to bear, "so much the greater are the ferocity, and the wicked-"ness, and the bitterness, and the craftiness of the "devils who make war against him. Similarly, when "one of the brethren entreated ABBÂ APELLEN to allow "him to live with him in the desert, he said unto him, "'Thou art not able to bear the temptation of the "'devils.' Finally, when the brother urged him [to let "him do so], he commanded him to dwell in a cave "by his side. And the devils came against him in the "night and sought to strangle him, until ABBÂ APELLEN "came, and surrounded the cave with the sign of the "Cross, after which the brother was able to live in the "cave. For not all monks are able to fight against "the devils, but only such as are perfect and humble."

20. Why is it that the two Romans who went to ABBÂ MACARIUS, did not, during the whole period of three years which they lived [near him] come to him and ask him, or any other aged man, [Page 909] questions about the thoughts? The old man said, "Because the elder brother was exceedingly wise, and "perfect and humble. Had he gone to ABBÂ MACARIUS, "or to one of the other old men, his perfection would "have been revealed, and he would have [received] "praise throughout Scete from the Fathers, who would "have wondered, saying, 'How is it that a young man "'hath become perfect in three years?' It is, however, "not right for us to make ourselves like unto these "two brethren, and to neglect the doctrine of the old

"men. As for the two brethren, the elder was perfect, "and the younger was humble, and learned from him."

21. The brethren said, "The history of the triumphs "of BESSARION saith that during all the days of his life "he dwelt in waste places, and in the desert and in "the mountains, and among the rocks. Once having "come to a certain monastery, he stood up by the "door like a wandering beggar, and then sat down "weeping and crying out, even as one who had been "rescued from a storm. And when the brethren en- "treated him to go in and rest with them, he said, "'Before I find the possessions of my house which I "'have lost I cannot endure being under a roof; for "'thieves fell upon me on the sea, and a storm reared "'itself up against me, and I have been robbed of the "'riches which I once possessed, and from being a man "'of high estate I am become of no account.' Now what "were the riches which [he inherited] from his parents "and lost? And what does this [story] mean? Who "are [Page 910] parents? What does he refer to by "the words 'sea, and storms, and waves?' Who were "the thieves? Are these words spoken of himself or "of the other persons?" The old man said, "These "things are said of all the monks who are still striving "and contending against passions and devils, and who "are lacking at the present time purity of heart, and "fruits of the spirit, and visions of our Lord, and they "are not spoken of men who are perfect as he was. "The word 'sea' he applieth to the sea of the mind "whereon the monk saileth with works of spiritual "excellence, wherefrom he entereth the haven of "impassibility, even as the blessed MACARIUS saith, "'He who wisheth to cleave the sea of the mind, "'maketh himself longsuffering.' And he calleth temp- "tations 'storms,' and the passions 'waves', and the "'thieves' are devils, and his 'parents' are the Father, "and the Son, and the Holy Ghost, One God, in "Whose image and likeness we are made, even as our

"Creator said, 'Come, let us make man in our image "'and likeness,' and also as our Lord said, 'Be ye like "'unto your Father, Who is in heaven.' And he calleth "the spiritual excellences, which contain likenesses of "the similitude of our Father, Who is in heaven, and "which make us heirs of God, and sons of the in-"heritance of Jesus Christ, by the name of 'riches and "'possessions of his parents,' and these are faith, and "hope, and the love of God and man, and joy, and "rest, and peace, and graciousness, and pleasantness, "and lowliness, and humility, and longsuffering, and "patient endurance, and integrity, and simplicity, and "purity, and mercy, and cleanness of heart, and the "holy light of the mind, and pure prayer, and the "divine light which riseth on the heart at the hour of "prayer, [Page 911] and spiritual prayer, and Divine "knowledge, and the visions and revelations of our "Lord. These are the possessions of the soul, some "of which it acquireth naturally, and some by Divine "Grace; now those which it acquireth naturally are they "which the Creator sowed in its nature at the begin-"ning of its creation, and those which it acquireth by "Divine Grace are they which are bestowed upon it "by the baptism in Christ. And these possessions are "lost to a man through pleasures, and honours, and "lusts, and benefits, but they are found and acquired, "and the soul waxeth rich in them, through tribulations, "and revilings, and oppression, and hardships. Now "although ABBÂ BESSARION, and men who were as per-"fect as he was, possessed these things, other men lack "them and are strangers unto them. [And as regards "the words] 'He once came to a certain monastery, "'and sat down outside the door like a wandering "'beggar,' [they mean that] he saw clearly with the "secret eye of the mind that the greater number of "the monks were destitute of this spiritual possession, "and of the spiritual excellences and gifts which have "been already mentioned. And being incited thereto

"by the law of affection and of brotherly love, he cried "out and wept on their behalf, as if it had been on his "own, and he made supplication to the loving-kindness "of God that He would make them worthy of the "riches of His love, and of the possession of His "Grace."

22. The brethren said, "What were the nine spiritual "excellences which that holy man possessed, and what "did he lack?" The old man said, "[Page 912] Al- "though they are not written down I think that they "were as follows:—1. Voluntary poverty. 2. Abstinence. "3. Constant evening fasting. 4. Vigil. 5. The recital "of the whole of the Book of the Psalms seven times "during the night and day. 6. The reading of the "Holy Books between times. 7. Lowliness. 8. Humi- "lity. 9. Love of man. These are the nine spiritual "excellences which he possessed, and by means of "them he vanquished all passions. By poverty he over- "came the love of money. By abstinence he con- "quered unbridled appetite and gluttony. By fasting "he overcame the passion of the love of the belly. "By vigil he vanquished sleep. By the recital of the "Psalms he did away idleness. By reading he kept "away the converse of evil. By lowliness he dispelled "wrath and anger. By humility he overcame vain "glory and pride. By love of man he conquered "hatred, and spite, and enmity. Now the spiritual ex- "cellence which he lacked, and which is the tenth, was "the constant fervour of the love of God, which is in "our Lord Jesus Christ, and this can [only] be gathered "together, and stablished and acquired by the secret "prayer of the mind, which is unceasing and wandereth "not, and by the strict and constant suppression of the "thoughts of the passions, and the incitements of devils, "when they first begin to bestir themselves in the "heart. And because among all the works of ascetic "excellence there is none more difficult [to do] than "this, for, even as the blessed MACARIUS said, 'All the

"'fightings and fierce, and crafty, and evil temptations "'of the devils are set in array against it,' the holy "man is not able easily to become perfect [Page 913] "in the love of Christ, which is acquired by the con- "centration of the mind and by deep thought about "God. Therefore the blessed EVAGRIUS said, 'If thou "'canst overcome the wandering of the thoughts, it "'is the end of all ends; and if thou canst make deep "'thought about God have dominion in thee, thou canst "'overcome all passions, and thou shalt be worthy of "'the perfection of the love of Christ.' By the love "of man and by the other virtues a monk may, by "the help of God, vanquish all the passions; but by "the love of Christ he shall conquer the evil passion "of the love of the soul, which is the first of all the "passions, and which embraceth them all, even as "Saint EVAGRIUS said, 'The first of all the passions is "'the thought of the love of the soul, and after it come "'the following eight.' And again he said, 'Conquer "'the strife of the love of the soul which is in thy "'bosom, by that which is towards God.' For until "the monk is worthy of this love, he is unable to ac- "quire exact consolation from the remainder of the "labours of the other spiritual excellences, even though "it be that he obtaineth assistance from them, as ABBÂ "ISAIAH said, 'Although the children of LEAH were a "'help to JACOB, yet he loved JOSEPH most of all, and "'when JOSEPH was born, he wished to leave LABAN "'and to go to his parents,' that is to say, When a "monk hath become worthy, and hath acquired the "perfect love of Christ, which is stablished by silent "contemplation, and the power to pray without ceasing, "and his soul is at all times rejoicing and exulting with "gladness, he will not be content to remain in this "life; but each and every day he will be desiring "eagerly and longing to depart [Page 914] from the "body, and to be with our Lord in Paradise, which "is the habitation of the spirits of just men who have

"become perfect, and the holy country which is exalted "above the passions, and devils, and the striving of "those who cultivate the virtues until the revelation "of our Lord Jesus, Who loveth to make perfect a "man with the never-ending happiness of His love in a "glorious kingdom."

23. The brethren said, "Explain to us the course "of life and labour of the old man [who made] baskets, "[and dropped] small stones into them." The old man said, "The course of life of that old man was one "which was of the mind, and it was stern, and ex- "cellent, and it swiftly brought the monk unto purity "of heart. And as concerning that which he said, 'I "'set two baskets, one on my right hand and one on "'my left, &c.' it doth not [mean] that he sat the whole "day with his baskets round him, but that his two "baskets were set in two places. And he himself was "occupied with service and prayer, and with his toil, "and for every thought, good or bad, which entered "his mind he cast a pebble [into the baskets], that is "to say, the labour is very severe for the man for a "certain time at the beginning, because the devils are "envious at the purity of heart which is acquired by "him, and therefore they afflicted this old man also for "a long time with the multitude of evil thoughts which "were stirring in him, even as he said, 'Many days I "'have eaten nothing, because the good thoughts did "'not outnumber the bad ones.' Now he used to "[Page 915] afflict his body with the labour of much "fasting, so that he might do away the evil thoughts, "because it is not the soul only which feeleth the "labours of the body, its counterpart through its union "with it, but also those devils which wage war against "the soul, and they feel the labours of the body more "than doth the soul. For immediately the devils see "the monk afflicting his body with labours, they become "afraid, and stagger about, because they are more tor- "mented by the labours than is the man who is

"engaged in them. Therefore the blessed EVAGRIUS, "when the demon of fornication assailed him, stripped "off his tunic and stood the whole night long, in the "season of winter, under the open sky, and by these "means he made the demon to suffer pain, and he fled "from him. And again, when the demon of blasphemy "attacked him, he stood naked under the open sky, in "the season of winter, for forty days. And because "the thought of gluttony stirred in the heart of ABBÂ "ZENO, and made him to eat a cucumber by stealth, he "crucified his soul in the sun, during the season of "summer, for five days. In this wise the holy men "were afflicting themselves with labours and tribulations, "and when the devils were stirring up in them the "thoughts of sin, the demons were afflicted and tor- "tured far more than they thereby. Now the demons "were afflicted and tormented by the labours of the "patient endurance of the monks not only in their "minds but in their persons, through the operation of "the holy angels, and by the command of God, even "as, on one occasion, one of the devils was tortured "the whole night in the cell of those two brethren who "were brothers naturally, [Page 916] when he wished "to separate them from each other. For when the "younger brother lighted a lamp the devil threw down "the candlestick, and extinguished the light, whereupon "the [elder] brother smote him [on] the cheek; and "the other brother expressed his contrition, and said, "'My brother, have patience, and I will light the lamp "'[again].' And when God saw the patient endurance "and humility of the young man, He commanded his "angel, and he fettered the devil the whole night long "in their cell; and the devil was tormented therein "until the morning because of that [blow on] the cheek "which he made the one brother to suffer from the "other through his wicked agency; and that wicked "devil was fettered and tortured the whole night long. "And the devils are tortured not only when we afflict

"our bodies with labours, in order that we may not "consent to the will of devils, but also when they stir "up in us evil thoughts; if we constrain ourselves a "little, and cast them from us, at the same time calling "our Lord to our assistance, straightway the holy "angels which cleave unto us will constrain the demons, "and will drive them away from us, and we shall "be full of light, and of fervour, and of gladness. "Even as one of the demons said to ABBÂ PACHOMIUS, "'A certain monk, against whom I wage war, is very "'strenuous, and whensoever I draw nigh unto him to "'sow evil thoughts in him, he betaketh himself to "'prayer, and I, though burning with fire, have to "'depart from his presence blazing(?), even like iron "'which hath been thoroughly well [heated] in the fire.' "Now monks are, at the beginning [of their career] "afflicted [Page 917] for a long time, not only by the "stirring up of the evil thoughts themselves, but also "by their tarrying in the heart; but after a known[1] "time, a man receiveth strength from our Lord, through "their tarrying, and also after a known[1] time their "motion is restrained, and then the monk also hath "rest from strivings, and he is held to be worthy of "purity of heart. For at the beginning of the strivings "the devils stir up evil thoughts in the heart mightily; "sometimes, however, these are destroyed through "prayer at the very beginning of their movement, and "sometimes they remain. And afterwards the mind "becometh strong against them, and doth not permit "them to tarry altogether in the heart, but it is as "yet unable to restrain their violent movement, and "the tribulation [which they cause], even as one of the "old men said, 'I carried on a strife for twenty years "'in order that an evil thought might not enter my "'heart, and until the ninth hour I used to see Satan "'with his bow drawn to shoot an arrow into my

[1] *I. e.*, a considerable time.

"'heart. And when he found no opportunity of doing "'this, he would become dejected and go away ashamed "'each day.' Now the old man [of whom we first "spake] held fast to his rule in respect of the baskets, "and though he was afflicted for a long time by the "motion of evil thoughts, and sometimes even by "their tarrying in his heart, finally he received power "over their tarrying only, for their rising up remained "for a considerable time. And having laboured in "striving for twenty years against the [Page 918] motion "of the thoughts, finally he became strong [enough to "resist them], and he overcame them. And the devils "fled from him, and he arrived at a state of purity, "and at the haven of impassibility, and he was held to "be worthy of revelations."

24. The brethren said, "If the holy men themselves "afflict themselves with labours of tribulation because "of the tarrying of the evil thoughts which bestir them-"selves in them, and if they sin against God though "not consenting to them, why should we toil against "the motion of the devils? For behold, even as the "blessed EVAGRIUS said, 'Whether they fight against "'us or not, the matter is not in our hands.'"[1] The old man said, "The perfection of the monks ariseth "from a spiritual rule of life, and a spiritual rule of "life cometh from purity of heart, and purity of heart "from divine vision; 'Blessed are those who are pure "'in heart, for they shall see God.' When, therefore, "a monk laboureth, and afflicteth himself because of "the motion of evil thoughts, in order to prevent their "remaining for a long time in his heart, and when "after a considerable time his heart becometh pure, "there remaineth disgust only therein, and it vexeth "the mind of the monk, and preventeth his ascent to "God, and cutteth off his journeying to Him, and doth "not allow him to enjoy the vision of glory. Now

[1] Literally, "is not of us."

"when a monk worketh for a considerable time because "of the motion of evil thoughts [in him], God hath "compassion upon his trouble, and not only doth "his heart become cleansed, and his soul pure from "every thought of evil, but he is also held to be "worthy of the sight of our Lord in a revelation of "light, and henceforth, the devils never again dare "[Page 919] to stir up evil thoughts in the heart of "him that hath been esteemed worthy of this great "thing. And should it happen that they dare so to "do, they suffer pain and burn even as he suffereth "who is hot, and who kicketh away with his feet the "piercing goads of iron which glow with heat in the "fire. During the interval between the beginning of "the strife against evil thoughts and [the attainment "of] purity of heart, the devils sometimes vex the "monk, and sometimes are vexed by him, even as the "blessed EVAGRIUS said, 'If those who go down to the "'conflict afflict [others], they are themselves afflicted;' "so the devils afflict us, and they are also afflicted by "us. They afflict us when we receive their evil "thoughts, and they are afflicted by us when we, by "means of prayer and wrath, hide (*i. e.*, suppress) their "thoughts. When, then, we labour and afflict ourselves "for a considerable time in order that their thoughts "may not tarry in us, we also afflict ourselves with "labours and prayer so that they may not vex and "hinder us by [their] violent motion, and afterwards "power is given unto us by our Lord to lift ourselves "up upon the necks of our enemies, and thenceforward "our heart resteth and is at peace, not only from the "perception of their thoughts, but from all the violence "of their motion. And the peace and rest of God "rule over our souls, and we see that there remaineth "only the war which is manifest of the visions of "devils until the time of death merely to terrify us, "so that we may not be exalted [unduly] and destroy "ourselves. And should it happen that the devils stir

"up thoughts in the heart of him that hath been made "perfect, straightway they become extinguished, even "as fire is extinguished when water falleth thereon." [Page 920].

25. The brethren said, "Why do the devils fear "the labours of the monks, even as the Fathers say, "'If thou wishest the devils to be afraid of thee, des- "'pise lusts?'" The old man said, "They are afraid "because of three things. 1. FIRST. Because our "Lord treated with contempt three kinds of passions, "wherein are included and contained all the various "classes of passions, and these are they: the love of "the belly, the love of money, and vain glory. By "means of these the Calumniator fought against our "Redeemer, and through His constancy in the wilder- "ness, and silent contemplation, and fasting, and prayer, "He overcame Satan; therefore all the monks who "travel in His footsteps, and who by means of fasting, "and prayer, and silent contemplation, hide away all "the thoughts of sin, and who perform their labours "in righteousness, our Lord maketh to conquer by "His strength, and He vanquisheth the devils who are "their enemies. And as the demons fear and tremble, "not only by reason of the Crucifixion of Christ, "but even at the sign of the Cross, wheresoever it be "made apparent, whether it be depicted upon a gar- "ment, or whether it be made in the air, so also do "the devils fear and tremble, not only by reason of the "labours of our Lord and His constancy in the wilder- "ness, but also at the existence of the monks in the "wilderness, and at their silent contemplation, and their "fasting, and their prayers, and their patient persistence "in the performance of difficult labours, which take "place for Christ's sake. Therefore on one occasion "ABBÂ MACARIUS said unto PALLADIUS, 'Speak to the "'devils which war against thee with disgust, and "'sluggishness, and despair: if I had no labours of "'spiritual excellence, nevertheless for the sake of Christ

"'I would guard these walls, [Page 921] and His Name "'would be sufficient for the redemption of my life.'
"2. SECONDLY. The war and contest which the devils "[wage] against the monks possess both rule and "system, and they are neither irregular nor unsyste- "matic. And as when the devils stir up the monks "by means of evil thoughts of sin, and the monks "accept them, and consent to them, and let themselves "be incited to commit sin thereby, straightway their "souls become dark, and remote from God, and sorely "afflicted, and ashamed, and guilty, and weak and "miserable, so when their souls accept not these thoughts, "and they do not consent to them, and do not allow "themselves to be incited to sin thereby, but drive "them away and cast them out as soon as ever they "begin to have motion [in them], and call upon our "Lord to help them, straightway all the former things "which come against the monks, inasmuch as they do "not acquiesce in their incitings, are hurled upon the "demons with greatly intensified force, and they become "ashamed, and tremble, and are destroyed, even as "the blessed MARK said, 'As he who breaketh into a "'house which is not his own taketh to flight with fear "'and trembling as soon as he heareth the voice of "'the master of the house, so also doth Satan,' &c.
"3. THIRDLY. Because without labours and humility we "who are rational beings are unable to please God, "and because without them neither men nor angels "can enjoy His love and His blessings, therefore also "the demons and devils, which live wholly in a state "of pride and laxity, [cannot enjoy them]."

26. The brethren said, "Why is it that although "the Fathers gave the admonition, [Page 922] 'When- "'soever a demon appeareth unto a man in any form "'whatsoever, let that man make the sign of the Cross, "'and pray, and that similitude will disappear,' we see "that on several occasions the devils still remain, and "not in appearance only, but also in terrors, which

"remain for a long time, and in many cases in blows "and stripes?" The old man said, "The holy Fathers "gave the admonition because it would apply in the "majority of cases. For since our Redeemer was cru- "cified for us, and since He exposed to disgrace the "Rulers and Dominions, which are evil demons, and "put them to shame openly by His Person, even as it "is written, from that time onwards, whensoever they "have made themselves visible to the adorers of Christ "in divers form [to do them] harm, as soon as a man "hath made mention of the Name of Christ, and hath "signed himself with the sign of the Cross, the devils "have fled straightway, and their forms have disappeared. "And this happeneth not only in the case of holy men, "and perfect men, but also in respect of ordinary men "who possess shortcomings."

27. The brothers said, "Why was the blessed "MARṬÎYÂNÂ, after all the great ascetic practices which "he had acquired, and the gifts of the spirit which he "had received, and after he had burned his fingers for "the sake of the harlot, still afraid of the war of for- "nication, and why, having gone and dwelt in the island "in the sea for thirty years, did he not stay [for] a "season with that woman whom he had brought up from "the sea, but cast himself in the sea being afraid of "the contest?" The [Page 923] old man said, "Because "the whole strength of the demon of fornication was "discharged upon him, and he was, therefore, properly "afraid. For those who have not with them this war "[Page 924] in all its fierceness imagine that they have "overcome it, but let them not boast themselves, and "let them know the truth, that is to say, they have "not vanquished the demon of fornication, and it is only "that he hath not waged war against them with all "his strength, because he hath not been permitted so "to do, and he hath not been permitted to do so be- "cause of their feebleness and laxity. For the war of "fornication which cometh upon a man only attacketh

"him in the degree which he is able to bear. For, "behold, the great and famous Fathers who endured "this war in all its severity for a long time were always "in a state of fear and trepidation, as was also ABBÂ "ARSENIUS, who was a man eighty years old; and when "the noble lady came to him and said, 'Remember me "'in thy prayers,' he did not hesitate to say, 'I will "'pray to God that He may blot the remembrance of "'thee out of my heart.' And by means of this which "he spake, he put to shame the demon of fornication, "and shewed how great was the hatred for this unclean "passion that warreth against the holy men which he "possessed."

[The story of MARṬÎNYÂNÂ and the harlot is as follows:—There was a certain monk who dwelt in the desert, and whose name was MARṬÎNYÂNÂ, and he laboured in great works, and God wrought by his hands many mighty deeds, and he was applauded by all men. Now when Satan, the Evil One, saw that he was greatly applauded, he became bitterly angry, and he wished to distract and to withdraw him from his rule of life and ascetic labours. One day Satan saw that many folk were glorifying him, and he went and dwelt in a certain harlot, and he sent her to the blessed man in order to make him fall. So the harlot took her attire, and placed it in a bag, and went to the holy man, and when she arrived at his abode it was evening; and she knocked at the door and said, "O SAINT "MARṬÎNYÂNÂ, open the door to me, so that the wild "beasts may not eat me." Now the holy man thought that she was a phantom, and he rose up and prayed, and since meanwhile she ceased not to cry out, he rose up from his prayer, and opened the door to her, and said to her, "Whence comest thou to me, O devil?" And she said, "[My] companions have forsaken me on "the road, and I wandered about in the desert, and "have arrived hither;" and he left her [there], and went into the inner cell, and shut the door thereof

between himself and her. And after the old man had laid down to sleep, the harlot arrayed herself in her attire, and put on her ornaments, and then sat down; and when the morning had come, the old man went forth from his cell, and seeing her dressed he said to her, "Whence art thou? What is thy business?" And she said, "I am the daughter of people of high degree, "and my parents are dead, and they have left me "great wealth. I heard that thou wast a great man, "and I have come to thee, and I beg thee to come to "my house, and take me to wife, and we will live on "thy excellence." Then the old man said unto her, "How can I forsake my labour and my rule of life, "and take thee to wife, and fall from my covenant?" And she said unto him, "What sin is there in it? Did "not Adam and all the Fathers take wives, and Noah, "and Abraham, from whose seed Christ hath risen?" Now by repeating these and such like things, she well nigh succeeded in leading the holy man away captive, and he said unto her, "O woman, tarry a little so that "I may see, lest peradventure some one may come "and see us." And having gone up to the roof to look, he woke up in his mind, and he made a flame of fire and stood up in it, and stayed in the fire until he burnt his toes; and when the harlot saw this, she fell down at his feet and wept, saying, "I have sinned "against God and thee," and she revealed unto him the whole truth, [saying], "I repent." And the holy man sent her to a nunnery, and he remained in his cell until his feet were healed of the burning of the fire. And after he was healed of his sickness, he rose up and went and dwelt in an island in the sea, where there were neither women nor men.]

28. The brethren said, "What is the meaning of "that which one of the old men said, 'If thou seest the "wings of ravens flying about thou wilt also see the "'prayer of him that is oppressed in mind being exalted?'" The old man said, "As the ravens which are called

"ﺑﺪﻱ do not in the course of their flight mount upwards "to the height of heaven like the eagle, but fly close "to the surface of the ground and wheel about [seek-"ing] for their [Page 925] unclean food, so is the mind "of the man who is not fervent in the love of God, "and who is continually in a state of sluggishness and "dejection, for when he standeth up for service or for "prayer, his thought will not be exalted to the height "of the love of Christ, but his mind will wander after "evil passions."

29. The brethren said, "An old man said, 'If thou "'seest a young man who, in his desire, ascendeth unto "'heaven, take hold of his foot and sweep him hence, "'for in this way thou wilt help him;' what is the "meaning of the words, 'who in his desire ascendeth "'unto heaven?'" The old man said, "This resembleth "that which ISAIAH spake, 'If the mind seeketh to ascend "'to the Cross before the feelings cease from feebleness, "'the wrath of God shall come upon him because he "'hath begun to do something which is beyond his "'capacity, without having first of all cured his feelings.' "Now certain of the beginners in the ascetic life are "so silly and bold as to dare to undertake things which "are far above their capacity and their strength; they "do not wish to learn, and they will not be persuaded "by the commands of their Fathers, but, without having "lived the proper period of time in the cœnobium, they "dare to enter the cell, even as it is written concerning "one of the brethren in the Book of Paradise, for im-"mediately he had received the garb of the monk, he "went and shut himself up as a solitary recluse, saying, "'I am a monk of the desert;' and the Fathers went "and brought him out into the monastery [again]. "There are others, too, who seek to shut themselves up "for a week at a time, and [Page 926] it in no wise "helpeth them; and there are others, the children of "this world, who at the beginning of their careers "imitate the exalted rule of life of the Fathers, and

"who imagine that they can imitate the rule of the "mind, that is to say, of the spirit, when as yet they "have not fulfilled the rule of the body. Therefore "their lives and works are not open to the Fathers, "and they will [not] receive correction, but they live "according to their own desire, and they are delivered "over into the hands of the devils who make a mock "of them."

30. The brethren said, "One of the brethren asked ABBÂ POEMEN, saying, 'My body is feeble, and I cannot "'lead an ascetic life.' ABBÂ POEMEN said unto him, "'Canst thou lead the ascetic life in thy thought, and "'not permit it to go with deceit to thy neighbour?' "Tell us how the feeble man was able to lead the "ascetic life in his thoughts." The old man said, "This question belongeth closely, both in order and "meaning, to that which a certain brother asked ABBÂ "POEMEN, saying, 'My body is feeble, but my thoughts "'are not.' Now in the former case he spake having "regard to those who were afraid that through pains "and sickness they would become negligent of the "labours of spiritual excellence, and, in a different "manner, that they might fall into pains and sickness "by way of punishment; in the latter case he spake "having regard to those who had toiled for a very "long time in the labours of self-denial, and who had "finally become enfeebled, either through old age, or "through pains and sicknesses, and who were ceasing "from ascetic labours. Now this is what ABBÂ POEMEN "[meant] when he said, 'If thou art not now able, by "'reason of thy weakness, to [Page 927] toil in the "'labours of the body as thou didst formerly, toil in "'the labours of the soul, that is to say, the ruling of "'the thoughts, which is the ruling of the mind; if thou "'art unable to fast from meats, fast from evil thoughts; "'and if thou art no longer able, through the weak-"'ness of the body, to stand up and to recite as many "'Psalms as formerly, make thy mind to stand up be-

"'fore our Lord, and pray before Him vigilantly with "'the prayer which is secret and pure, and be tranquil, "'and humble, and pleasant, and good, and forgiving, "'and merciful; and endure thy sickness and weakness "'with praise, and make no man to be sorry by thy "'tongue; and judge not, and blame not, and condemn "'not thy brother in thy heart. Now these excellences "'may be cultivated in the soul with the labours of the "'mind and not those of the body, and they are not "'impeded by the weakness of the body.'"

31. The brethren said, "Why is it that the monks "are obliged to go round about begging for the meat "and raiment of which they have need, like those who "are in the world, although our Lord promised them, "saying, 'Seek ye first the kingdom of God and its "'righteousness, and that of which ye have need shall "'be given to you?'"[1] The old man said, "This [say-"ing] is a proof of the wisdom and grace of God "towards those who are in the world, for, in the majority "of cases, the righteousness of the children of this world "consisteth of alms and compassion; but the children "of light are righteous men and monks who, in their "persons, and in their members, and in their thoughts, "serve our Lord. And God hath made the monks to "have need of the children of this world because of "His love, so that they may care each for the other, "and may pray each for the other, that is [Page 928] "to say, the children of the world must care for the "monks, and the monks must pray in love for them. "And as the children of the world make the monks "associates with them in the corporeal things of the "world, the monks must make the children of the world "to be associates with them in the things of heaven, "for our Lord spake to the children of the world, "saying, 'Make ye to yourselves friends of this mam-"mon of iniquity, so that when they have become

[1] St. Matthew VI. 33.

"'perfect they may receive you into their tabernacles "'which are for ever.'[1]"

32. The brethren said, "What is the difference "between [the words], 'I will dwell in you,' and 'I will walk "'in you,' which God spake concerning the righteous? "And what is the meaning of 'dwelling,' and 'walking?'" The old man said, "God dwelleth in the saints through "the constant remembrance with which they remember "Him, as they marvel at Him, and His works; but He "walketh in them by means of His visions and re-"velations [which He sendeth] upon them as they "marvel at His majesty, and rejoice continually in His "love."

33. The brethren said, "With how many, and with "what names is the meditation upon God called?" The old man said, "Its names are six, and they are as fol-"lows:—1. Hope in God. 2. The state of being bound "to our Lord. 3. Continuance with God. 4. Persist-"ence in all the good works of God. 5. Holding fast "to God. 6. Dependence upon God. Hope in God "[meaneth], fix ye your gaze upon Him, and hope in "Him, that is to say, meditate ye upon Him. Being "tied to our Lord [meaneth] that we should be bound "to our Lord, and should fast and pray, until the old "man cometh to an end, both without and within. "[Page 929]. Continuance with God is the state of "being gratified through Him. Persistence [meaneth] "that we should possess persistence in the Lord in all "the good works of God. Holding fast to God "[meaneth], 'Cut off from thyself all cares which are "'not of Him, and let thy mind fasten its gaze upon "'God only.' Dependence upon God [meaneth] 'Hang "'thyself upon God,' to Whom be glory (*or*, praise)! "Amen."

34. The brethren said, "An old man was asked a "question by one of the brethren, who spake thus:—

[1] St. Luke XVI. 9.

"'If I am in a state of admiration of God, and in purity "'of soul, and the time of prayer arriveth, ought I to "'come to prayer or not?' And the old man said, "'What man who possesseth riches will make himself "'poor?' Explain to us the meaning of the words of the "holy man." The old man said, "The holy man calleth "'admiration of God and purity [of soul]' that to which "the blessed MARK gave the name 'meditation upon "'God' and 'atmosphere of freedom.' There are some "brethren whose hearts become pure after labours and "great strivings, and they become worthy of pure "prayer, and their hearts also become illumined from "time to time by the light of Divine Grace, and they "attain to the meditation which is on God, and to the "spiritual understandings which are superior to custom. "The Fathers would not permit the men who attained "to this capacity, when they were standing in the purity "of soul of this nature, and in the atmosphere which "was free from trouble, and when the beater struck "the board, and the season for prayer arrived, to leave "this enjoyable meditation, and to stand up and sing "the Psalms, but they [allowed] them to remain therein "[Page 930] until it had come to an end. For a man "to sing the Psalms and to perform the service could "always be found, but such meditation and such purity "of the understanding, and the atmosphere of freedom "could not at all times be acquired, and a man is neither "able nor hath the power to attain to this state when-"soever he pleaseth, for it is a gift from heaven which "is given by our Lord from time to time to him that "is worthy thereof. For this reason one of the Fathers "gave the following commandment:—If a man enjoyeth "such meditation whilst he be standing up at the ser-"vice, let him not interrupt it until it cometh to an "end, for such meditation filleth the place of the service "of the Psalms. See then that thou drivest not away "from thee the gift of God, and let thy subservience "(*or*, submission) to the same stand firm; but it is right

"to know that certain brethren have not as yet at-
"tained to meditation of this kind. They have thought
"that these words were spoken for every man and
"for men of every kind of capacity, and although their
"minds have been illumined somewhat by the Psalms
"and prayers, they have relaxed the fulfilment of the
"canon of their service, wherein are placed their con-
"solation, and their wages, and their profit, and have
"occupied themselves [with the meditation], but on
"several occasions they have been interrupted in the
"meditation which hath come to them by the devils.
"It is, therefore, not right for the brethren who are
"beginners in the ascetic life to do this, but they should
"commit their life and works and meditation wholly to
"God, and if it should happen that this meditation
"cometh to them, let them reveal the matter to one of
"the old men who is acquainted with such things, so
"that the demons may not lead them astray and work
"their destruction."

35. The brethren said, "By what means did the
"Fathers sing the [Page 931] Psalms of the Holy Spirit
"without wondering [of mind]?" The old man said,
"First of all they accustomed themselves whensoever
"they stood up to sing the service in their cells to
"labour with great care to collect their minds from
"wandering, and to understand the meaning of the
"Psalms, and they took care never to let one word
"(*or*, verse) escape them without their knowing the
"meaning thereof, not as a mere matter of history,
"like the interpreters, and not after the manner of the
"translator, like BASIL and JOHN [CHRYSOSTOM], but
"spiritually, according to the interpretation of the
"Fathers, that is to say, they applied all the Psalms
"to their own lives and works, and to their passions,
"and to their spiritual life, and to the wars which the
"devils waged against them. Each man did thus ac-
"cording to his capacity, whether he was engaged in
"a rule of life for the training of the body, or of the

"soul, or of the spirit, even as it is written, 'Blessed "'are the people who know Thy praises, O Lord,' that "is to say, Blessed is the monk who, whilst glorifying "Thee with praise, collecteth his mind from wandering, "and understandeth clearly the knowledge and meaning "of the Psalms of the spirit, even as it is written, Sing "ye unto God with praise, sing ye unto our King. "When then a man singeth the service in this manner, "and payeth attention to the meaning of the verse, he "acquireth daily the faculty of singing a song mingled "with the meditation of God and with the gaze [which "is fixed] upon Him. And after the time in which he "hath arrived at the spiritual rule of life, immediately "a monk hath begun to sing the Psalms, though one "or two sections of them become too great for him, "he is permitted to sing them with understanding and "with the meditation which is on God, and he refraineth "from the customary Psalms, [Page 932] and he singeth "a song which is superior [to that of] body and flesh, "and which is like unto that of angels, even as the "Fathers say."

36. The brethren said, "By means of what thoughts "of excellence may the children of this world not be "offended by the monks, when they see or hear con- "cerning the stumblings (*or*, lapses) which come upon "them through the frailty of [their] nature, and from "the wars of the devils?" The old man said, "When they "consider and look upon the monks as frail men, who "are clothed with a body which is full of passions, who "although they are monks and are striving to imitate "the life and deeds of angels, yet owing to the weak- "ness of their bodies, and the inclination of their souls, "and the need which cleaveth unto them, and the "strivings of the devils against them, the children of "the world will see that it is quite impossible that the "monks should not be snared, involuntarily, by certain "weaknesses. For behold, some of the perfect men "[mentioned] in the Old and New Testaments were

"caught in snares, against their will, through the frailty "of their nature and the war of the devils, as, for ex- "ample, the blessed and perfect men MOSES, and AARON, "and DAVID, and SAMSON, and HEZEKIAH, and PETER, and "PAUL."

37. The brethren said, "Why do the monks who "have led a life of hard labour become in their old "age silly, and simple, and act in a foolish way like "children and drunken men?" The old man said, "Because all the ascetic excellences which God hath "placed in the nature of their souls, and which appear "in them from their youth up, perish through the re- "laxing of the will, and through the love of the body, "and the war of the devils, and finally through labours "and contendings. Sometimes they receive them from "our Lord as gifts, [Page 933] even as it is written, "'Except ye turn, and become as little children, ye "'shall not enter the kingdom of God,' even as our "Lord said."

38. The brethren said, "What should be the be- "ginning of the fight against sin of the man who hath "cast all impediments out of his soul, and who hath "entered the arena, and where should he begin the "contest?" The old man said, "It is well known unto "every man that in all the contests against sin and its "lusts the labour of fasting is the first thing [to undertake], "and it is so especially in the case of him that fighteth "against the sin which is within him; and the sign of "the enmity against sin and its lusts becometh ap- "parent in those who go down to this invisible conflict "when they begin to fast. And next cometh the rising "up in the night, and whosoever loveth the occupation "of fasting all the days of his life is a friend of chastity. "For as the pleasure of the belly, and the laxity caused "by the sleep which inciteth to a polluted bed, are "the head and chief of all the sins which are in the "world, and of all the abominations thereof, so fasting, 'and strict vigil in the fear of God, with the crucifying

"of the body throughout the night against the pleasure "of sleep, are the foundation of the holy path of God, "and of all the spiritual excellences. For fasting is the "strengthener of all spiritual excellences, it is the be- "ginning and end of the strife, and it is the foremost "of all virtues; and as the enjoyment of the light "cleaveth closely to the eyes which are healthy, so "doth the desire for prayer cleave closely to the fasting "[which is observed] with discernment. For as soon "as a man hath begun to fast, he desireth greatly to "converse with God [Page 934] in his mind. The "body which is fasting cannot continue to lie on [its] "bed the whole night, for fasting naturally inciteth to "wakefulness towards God, not only by day, but also "by night; for the empty body is not fatigued over- "much by its conflict with sleep, even though it be "weak in the senses thereof, for its mind is towards "God in supplication, and it is better for it to cease "from labour through weakness than from the weights "of meats. As long as the seals of fasting lie upon the "mouth of man, his thoughts meditate upon repentance, "and his heart maketh prayers to arise; and mildness "lieth upon his countenance, and abominable motions "are remote from him, and rejoicing never, in the "smallest degree, appeareth in his forehead, for he is "a foe of lusts and of unprofitable converse. The man "who fasted regularly and with understanding, and whom "abominable lust brought into subjection hath never "been seen, for fasting is the abode of all spiritual "excellences, and he who holdeth it in contempt dis- "turbeth them all. Now the first commandment which "God laid down for our nature at the beginning gave "[ADAM] warning concerning the eating of food, and "the head of our race fell through eating, therefore, "at the point where the first corruption took place "[in asceticism], must begin the building of the fear of "God, when they lay down the first course for the "observance of the law. And moreover, when our

"Lord shewed Himself at the Jordan He also began "at this point, for after He was baptized, the Spirit "took Him out into the wilderness, and He fasted for "forty days and forty nights; and all those who travel "in His footsteps lay the [Page 935] beginning of their "strife on this foundation. For who shall treat with "contempt, or hold lightly the armour which hath been "forged by God? If He Who laid down the law "fasted, who is there among those who would keep "the law that hath not need thereof? Immediately "this armour appeareth on a man straightway terror "falleth upon the thoughts of the chief of the rebellion, "that is, Satan; and his power is shattered at the sight "of the arms which our Captain of the host hath "placed in our hands, for as soon as he seeth the "might of this armour on a man he knoweth at once "that he is ready for the contest. What armour is "there which is as strong, or which giveth such bold-"ness in the fight against evil spirits as hunger for "the sake of Christ? For in proportion as a man is "harried and brought low in his body, at the time "when the phalanx of Satan surroundeth him, doth his "heart support itself with confidence, and he who "treateth this with contempt is lax and is a coward "in respect of other spiritual triumphs, because he hath "not upon him the armour whereby the divine athletes "have gained the victory. And at the very beginning "the sign of weakness appeareth in him, and he him-"self giveth the opportunity of defeat to his adversary, "and since he goeth naked into the strife it is evident "that he will emerge therefrom without victory, because "he hath cast away from him the strength which would "stir up in him the divine zeal; for his members are "not clothed with the flame of hunger, that is to say, "fasting. As merchants cannot without labour and "trouble save up riches, so the righteous man without "anguish and labour for the sake of righteousness "cannot expect the crown and the reward" [Page 936].

39. The brethren said, "If a man attaineth unto "purity of heart, what is the sign thereof? And when "will he know himself if the heart is coming to purity?" The old man said, "When he seeth that all men are "fair, and when no man appeareth to him to be un- "clean or polluted; whosoever is thus indeed standeth "in purity. And if this be not the case, how can he "fulfil the word of the Apostle which saith, 'When a "'man standeth wholly in purity, he will think that "'every man is better than he in heart and in truth,' "unless it be that he attaineth to the state of him of "whom it is said, 'He whose eyes are pure seeth not "'wickedness.'"

40. The brethren said, "What is purity? And to "what length doth its limit extend?" The old man said, "In my opinion purity consisteth in oblivion of "the various kinds of knowledge which are beyond "nature, and which nature hath discovered in the world; "and the limit thereof is that a man should be wholly "free from them, so that he may arrive at the state "of natural simplicity and integrity which he possessed "at first, and which somewhat resembleth that of a "child, except in the case of small matters."

41. The brethren said, "Is it possible for a man "to attain to this state?" The old man said, "Yea. "Behold, one of the old men attained to this state to "such a degree that he was in the habit of asking his "disciple continually if he had eaten or not. And on "one occasion one of the saints, who was a very old "man, became too innocent and simple, and attained to "such a state of simplicity and purity that he did not "even know how to keep watch upon himself so that "he might partake of the Mysteries, or whether he had "done so or not, until at length his disciples kept him "in his cell, and took him that he might partake of "the Mysteries, just as if he had been a child. Now "although [Page 937] he was in this state as regards "the things of this world, he was perfect in his soul."

42. The brethren said, "What are the [subjects of] "meditation and conversation which it is meet for a "man to have whilst he is living the life of the recluse "and passing his time in silent contemplation, so that "his understanding may not occupy itself with casual "thoughts?" The old man said, "Dost thou ask con- "cerning meditation, what shall a man have wherewith "to put to death the world in his cell? Hath the man "whose soul is strenuous and watchful any need [to "ask] the question as to what labour he shall occupy "himself with when he is alone? What is there for "the monk to occupy himself with except weeping? "If, then, a monk be unoccupied with weeping, and he "be able to pay attention to [any] other thought, what "is the meditation which hath died out of him? And "if we come to silent meditation, we can also be con- "stant in weeping, and therefore let us beseech our "Lord most earnestly with the mind that He may grant "this unto us."

43. The brethren said, "Since, then, a man is not "sufficient for the constant exercise of this faculty, be- "cause of the frailty (*or*, sickness) of his bodily nature, "it is right that he should have something else besides "this which shall be useful for the consolation of his "mind, so that the passions may not attack him through "the idleness of the understanding." The old man said, "The passions cannot attack the soul of the monk, "whose heart hath been cut off from the world by liv- "ing a solitary ascetic life, unless he hath been negli- "gent of the things which it is proper for him to do; "and this is so especially if he hath, besides the em- "ployment [of reading] the Scriptures, the helpful "thoughts of the man who is occupied with spiritual "excellence. And living alone and in silence will help "this [result] greatly, and he will receive in his mind "the hope of the world which is to come, and the "glory which is laid up for the saints."

44. The brethren said, "One of the old men said,

"'I have toiled for twenty years that [Page 938] I "'might see all men together (*i. e.*, alike).' How can a "man attain to this measure, and when, and by what "means? Give us a demonstration concerning this "matter." The old man said, "It is only the perfect "men who attain to this measure, and according to "what the Fathers say, without contemplation in silence, "and prayer, and great conflicts, and humility, no man "can attain thereto. And there is a similarity to this "demonstration in the case of natural parents, for as "they regard all their children in the same way, and "as they love them all equally, and pity and spare all "of them alike, even though there be among them great "and small, and healthy and sick, and righteous and "sinners, and good-looking and bad-looking, so the "strenuous Fathers, after the labours and the contests "which they have passed through during long periods "of time spent in silent and solitary retirement, regard "all men, both the righteous and the sinners in the "same way, and they love them all alike and without "distinction. And as God maketh the shadow to fall upon "all men, both upon the righteous and upon sinners, "even though He loveth the righteous for their righteous-"ness, yet He sheweth most compassion upon the sinners. "And the coming of our Lord was for the sake of "sinners, for, [saith He], 'I did not come to call the "'righteous' &c."

45. The brethren said, "Why was it, when the "brother, according to the body, of one of the Fathers "who was living the life of a recluse, sent to him, "when he was about to die, to come and see him, that "he would not do so, and that the one brother died "without seeing the other? And what is the meaning "of the words which he spake, 'If I go forth and see "'him my heart will not be pure before God?'" [Page 939] The old man said, "This holy man was living "secluded in a cell, in a habitation of the brethren, "and his brother according to the body was also liv-

"ing, like the other brethren in another cell, and when "the latter became sick unto death, he wished to see "his brother before he died. Now to the holy man, "since he was keeping silence in respect of all the "other brethren, it did not appear to be right to go "forth to his brother according to the body, and not "to go forth afterwards to his spiritual brethren, that "is to say, to those who dwelt in the monastery with "him. Had he gone forth to his brother according to "the body at the season of his death, and had not "gone forth to his brethren in the spirit, he would not "have found freedom of speech with God at the season "of prayer, but his mind would have passed judgment "upon him, and his mind would have been darkened, "as if he had held in contempt and treated his brethren "in the spirit in a dishonourable fashion, and had done "more honour to his brother according to the body "than to them. This is the meaning of what he said, "'I cannot go forth, for if I do, my heart will not be "'pure before God.'"

46. The brethren said, "The sage said, 'Whosoever "'possesseth not the art of labouring, that is, either "'the things which belong to the labour of the spirit, "'whereby he may find consolation from God in his "'inner man in the spirit, or the things which belong "'to the art of human labour, cannot tarry long in his "'cell; whosoever doth not possess one or other of "'these cannot tarry long in his cell.' Explain to us "the words of the old man." The old man said, "[Page 940] The things which belong to the art of "human labour are well known unto every man; but "things which belong to labour of the spirit he calleth "the following:—fasting, vigil, the singing of Psalms "and hymns, the prayers which are said kneeling down, "anguish, weeping, tears, and other labours which are "like unto these. And together with these [there must "be the recital of] the offices for the seven hours [of "the day and night], and the reading of the Holy

"Scriptures and of the [books of] doctrine of the old "men, and these make the monk to acquire patient "endurance, and the ability to live the ascetic life alone "in a cell, and they produce for him joy and spiritual "comfort. If he be a beginner in the ascetic life and "strong, and he toileth in labours, he will acquire con- "solation; and if he be a feeble old man, or sick, he "will labour in the labours of the mind, and will find "joy. For as all the objects which are of gold are "wrought by means of anvil, and a hammer, and a "pair of tongs, so by means of the labour of the body "in a place of silence and seclusion, and the striving "of the mind, are wrought all the fruits of the spirit, "which the Apostle said were love, joy, peace, faith, "humility, graciousness, pleasantness, longsuffering, and "patient endurance."

47. The brethren said, "On one occasion, when "the brethren were sitting down and asking questions "about the thoughts, one of them said, It is not a "great matter if a man seeth thoughts afar off. What "did he want to say? Explain to us the words of the "old men." The old man said, "When the brethren "drew nigh to the Fathers and asked them questions "[wishing] to learn concerning the mode of action and "thought in respect of the wars of the devils, the "Fathers did not persuade those among them who "appeared to possess subtlety of thought, and intelligence "[Page 941], and understanding, and to hate the pas- "sions, and to be fervent in the spirit, to cast out "from themselves straightway the thoughts of the "passions whensoever they stirred in them, and to "make them to depart foolishly, but they ordered them "to tarry with them, and to examine carefully how "they arose, and then to contend against them; for in "proportion as they were trained in the knowledge of "strivings and contendings against the passions and "against devils they would benefit not themselves only, "but many other people also. And in this wise acted

"also EVAGRIUS, that man of understanding, and ABBÂ "POEMEN, and others who were like unto them. There- "fore ABBÂ JOSEPH said to ABBÂ POEMEN, 'When the "'passions rise up in thee, give unto and receive from "'them, and understand carefully their crafty nature, "'and train thyself to contend against them.' Now "there are certain weak and foolish brethren whom "in no way whatsoever doth it benefit to dally with "the rise of the thoughts of the passions which are in "the heart, on the contrary, it is far better for them, "immediately they perceive the motions of the passions, "to cast them forth from them by prayer, and with "anger and hatred. Therefore, when several of the "Fathers were gathered together and were discussing "the conflicts of the thoughts, and whether it was right "to dally with them because of knowledge [concerning "them], or to suppress them by means of prayer "through fear [of them], one of the Fathers said, 'Even "'to understand the thoughts afar off is a great and "'excellent work, but it is a far greater work, and one "'which maketh a man to acquire practice, [Page 942] "'for him to understand the thoughts, and to wage "'war against them. When he hath gained experience "'of their crafty character, then he will suppress them "'and make them to disappear by the power of prayer "'and humility. Now the meaning of this question is "'this. When a man hath laboured in conflict and "'contest against the passions for a long time in "'seclusion, by the grace of our Lord his heart be- "'cometh purified, and rest and peace reign in his "'soul, and he hath relief from tribulation, and he "'rejoiceth in God at all seasons, and the devils have "'no power henceforth to stir up evil thoughts in his "'soul, because his heart is filled with divine thoughts, "'and the understanding of spiritual things, and he is "'never without the mind which is in God, and the "'remembrance of His fear and mercy. And should "'the demons dare to stir up thoughts in him, they

"'will not [succeed] in rousing those which cause anguish "'and which bring to nought spiritual excellences, but "'only those which are of an ordinary nature, and "'which impede the vision, even as EVAGRIUS said.'"

48. The brethren said, "How is it possible for a "man to live in such a way as to be pleasing to God?" The old man said, "It is impossible for a monk to rise "to the height of the love of God, unless he first of "all regard with affection and love man, the image of "God; for this is the end of all the commandments of "our Lord Jesus Christ, even as He Himself said, 'If "'ye love Me, keep My commandments.'"

49. The brethren said, "An old man said, 'If there "'rise up in thy mind a thought about the need of the "'body, and thou castest it out once, and it cometh to "'thee a second time, and thou castest it out, should "'it come a third time, pay no regard to it, for it "'appertaineth to war;' explain to us [Page 943] these "words." The old man said, "If whilst thou art in "seclusion, and art engaged in spiritual labour, and "Satan, being envious of thee, and wishing to drive "thee out of the cell, or to impede thy spiritual pro- "gress, stir up in thee one of the thoughts which goad "a man into sin, either to eat before the proper time, "or to lie down and sleep, or to visit some one, or "to do something else; and if he sheweth thee thy "power of discretion [saying], 'It is unseemly for thee "'to do this thing;' or again, should some evil devil "constrain thee, and hinder thee, and wishing to make "thee to cease from thy labour, should mock and scoff "at thee; then stand thou up quickly, and bestir thyself "boldly; and bow thy knee before our Lord, and pray, "and ask, and entreat for help, and mercy, and pro- "tection. For that brother who soaked palm fibres in "water, and who sat down to plait ropes and mats, "was engaged in a similar war, and a demon roused "up in him the thought to go and visit one of the "brethren; and he cast the thought from him twice,

"and thrice. Now finally, because he did not under-
"stand that the war was of the Evil One, who sought
"to stop [his work] and drive him out of his cell, he
"was overcome by the war, and he left the palm leaves
"soaking in the water, and ran and hurried out in great
"haste. At length the matter was revealed unto one
"of the holy men who was a neighbour of his, and he
"cried out to him, saying, 'Captive, Captive,' and made
"him to come back to his cell, and afterwards the devils
"cried out with a loud voice, saying, 'Ye have over-
"'come us, O monks.' For the demons are so wicked,
"and they are so envious of the monks when they
"remain constantly in seclusion for our Lord's sake,
"[Page 944] that on several occasions they have, in
"an irregular manner, driven them out of their cells,
"as if for a good object, but [their] object was not a
"good one."

50. The brethren said, "Why was it that ABBÂ
"AMMON was not able to overcome the passion of wrath
"for fourteen years, although he said unto us, that he
"had entreated God, with anguish and tears, both by
"day and by night unceasingly, to give him the victory
"over it?" The old man said, "That passion probably
"overcame him to an excessive degree through the
"natural constitution of his body, but it is quite certain
"that the passions and the devils waged war against
"him like a mighty man and a warrior. For the devils
"made war upon the Fathers with intense fierceness
"and violence, upon each man according to his capacity,
"and in proportion to their power to triumph, through
"longsuffering, that is to say, through patient and per-
"sistent endurance, the battle against them was pro-
"tracted."

51. The brethren said, "ABBÂ DOROTHEUS said,
"'Our lack of ability to distinguish between matters
"'will permit us to acquire great excellence in the
"'virtues;' explain to us what the old man [intended]
"to say." The old man said, "He wished to say as

"follows:—Because of our lack of ability to distinguish "between matters we do not make progress in the "virtues, and our heart is not quickly purified, and we "do not ascend to perfection, because we do not labour "with the knowledge and power of discernment which "it is right [for us to have]; but [we progress] pain- "fully, and [only] for the sake of vain glory, and as "the result of chance circumstances, and without dis- "cretion. And, as it cometh, this resembleth that which "the blessed EVAGRIUS spake, saying, 'As it is not the "'material foods themselves which nourish the body; "'but the power which is in them, so it is not matters "'themselves which make [Page 945] the soul to grow, "'but the power of discernment which [cometh] from "'them.' And he also said, 'As the feeding, and health, "'and growth of the body do not come through the "'actual materials of [our] foods, for these are cast "'out of the body in the draught, but from the hidden "'power which is in them, so also the nourishment and "'the growth of the soul take place through the fear "'of God. And the healthy state thereof which ariseth "'through impassibility, and the perfection thereof which "'is in righteousness, do not exist through the labours "'of the body only, but from the deeds and acts which "'[are performed] with knowledge, that is to say, with "'a straight object, and from the action of the mind "'which hateth passions, and from the prayer which is "'joined to humility, and from the mind which is in "'God.'"

52. The brethren said, "ABBÂ ARSENIUS said unto "one of the brethren, 'Lead the ascetic life with all the "'strength that thou hast, and the hidden labour which "'is within, and which is performed for God's sake, "'shall vanquish thine external passions;' to what doth "he give the name of 'passions'?" The old man said, "In this case ARSENIUS calleth the labours of the body "'passions'. For labours are also called by the name "of 'passions', because they constrain those who toil,

"and make them feel pain, even as ABBÂ MACARIUS said, "'Constrain thy soul with pains and labours of every "'kind in ascetic excellence.' And this is what ABBÂ "ARSENIUS said to that brother, Labour with all thy "might in the work of righteousness, and toil with the "labours of the mind more than with all the various "kinds of work of the body. For the labours of the "body only incite and gratify the passions of the body, "but the labours of the mind, that is to say, the thought "which is in God, and prayer without ceasing, and "the suppression of the thought[s] with humility, [Page "946] liberate [a man] from all the passions, and they "vanquish devils, and purify the heart, and make per-"fect love, and make him worthy of the revelations of "the spirit."

53. The brethren said, "What is the meaning of "that which ABBÂ BENJAMIN said, 'Had MOSES not been "'gathering the sheep into the fold he would not have "'seen Him that was in the bush?'" The old man said, "What he said was this:—As the blessed MOSES, "who was held worthy of the vision in the bush, first "gathered together the sheep which he was tending "into one company lest, when going to see that wonder-"ful sight, his mind should be perturbed through anxiety "about the sheep which were [wandering] in the desert, "so also is it with the monk, for if he wisheth and "desireth the purity of heart which looketh upon God "in the revelation of light, it is right that first of all "he should abandon every earthly possession, and his "feelings, and his passions, and he should live in "seclusion always, and should collect his mind and free "it from all wandering and straying, and should have "one object only to gaze upon, that, is God. In this "manner he will become worthy of purity of heart, and "he will enjoy visions and revelations concerning Him."

54. The brethren said, "HIERONYMUS said that the "blessed EVAGRIUS commanded the brethren who were "with him not to drink their fill of water, and said,

"'There are always demons in the places wherein there "'is water;' what opinion is this?" The old man said, "The blessed EVAGRIUS interpreted these words spiri- "tually, as being suitable to our mode of life, and he "said that which our Lord said, 'The demon goeth "'round about in the places wherein there is no water, "'that he may seek for rest, and he findeth it not;' "[Page 947] which saying maketh us to understand "that when the unclean devil of fornication wageth war "against the monk, if the monk afflicteth himself by "eating food sparingly, and especially by drinking water "sparingly, Satan will never be able to injure him by "means of this passion. And the devil will never be "gratified at the fulfilment of this passion by him, for "there is nothing which will dry up the arteries, and "prevent the accident of the night, and make a monk "to possess chaste and quiet thoughts by day, so much "as the restraining of the belly by thirst. Some fast "the whole day until the evening, and some fast for "[several] nights at a time, yet when they break their "fast and eat a little food, because they drink much "water, they benefit in no wise by their fasting and "by the sparing use of food which they practise because "of the war of lust. For the drinking of much water "filleth the arteries [of the monk] with [excessive] "moisture, and Satan findeth an occasion for exciting "him by means of thoughts in the daytime, and he "trippeth him up by means of dreams by night, and "he depriveth him of the light of purity. Therefore, "in another place, ABBÂ EVAGRIUS admonisheth the "monk, saying, 'If thou wishest for chastity make little "thy food, and restrain thyself in the drinking of water, "and then impassibility of heart shall rise upon thee, "and thou shalt see in thy prayer a mind which emitteth "light like unto a star."

55. The brethren said, "In how many ways doth "Divine Grace call the brethren unto the life of the "solitary ascetic?" The old man said, "In very many

"and different ways. Sometimes Divine Grace moveth "a man suddenly, even as it moved ABBÂ MOSES, the "Ethiopian, and sometimes by the hearing of the Scrip- "tures, as in the cases of the blessed [Page 948] MÂR "ANTHONY and MÂR SIMON STYLITES, and at others by "the doctrine of the word, as in the cases of SERAPION, "and ABBÂ BESSARION, and others who were like them. "Concerning these three ways whereby Divine Grace "calleth to those who would repent, I would say that "Divine Grace moveth the conscience of a monk in "the manner which is pleasing to God, and that through "these even evil-doers have repented and pleased God. "And there is, moreover, the departure from this world "by the hands of angels, by terrors, and sicknesses, "and afflictions, even as that which took place in re- "spect of the blessed EVAGRIUS; and sometimes God "Himself calleth from heaven and taketh a man out "of the world, as in the cases of PAUL, and ABBÂ "ARSENIUS."

56. The brethren said, "Wherefore is it that the "beginning of the doctrine of the old men is laid down "in the books from the choice (*or*, election) of ABBÂ "ARSENIUS, and on [his] coming forth from the world "into a monastery, and from a monastery of the brethren "in to the seclusion which is in a cell?" The old man said, "Because he was called by God to the monastery, "and from the monastery to the cell, and because it is "certain that these two calls were according to the "Will of God, well was it that the beginning of the "doctrine of the old men [was derived] from the history "of this holy man."

57. The brethren said, "Explain unto us these two "calls of ABBÂ ARSENIUS. What is the meaning of that "which was said in the first call, 'Flee from the children "'of men and thou shalt live,' and what is the signifi- "cation of that which was said at the second call, "'Flee, keep silence and live a life of contemplation in "'silence, for these are the principal things which keep

"'a man from sinning?'" The old man said, [Page 949] "The meaning of 'Flee from the children of men, "'and thou shalt live,' is this:—If thou wishest to be "delivered from the death which is in sin, and to live "the perfect life which is in righteousness, leave thy "possessions, and family, and country, and depart into "exile, that is, to the desert and mountains to the holy "men; and cultivate with them My commandments, and "thou shalt live a life of grace. And the meaning of "'Flee, keep silence, and live a life of contemplation "'in silence' is this:—Since when thou wast in the "world thou wast drawn towards anxieties about the "affairs thereof, I have made thee to come out from "the world, and I have sent thee to the habitation "of monks, so that after a short time of dwelling in "the cœnobium thou mayest be drawn, first to the "cultivation of My commandments openly, and secondly "to contemplation in silence. And now that thou art "trained in the former sufficiently, thou mayest flee, that "is to say, get thee forth from the monastery of the "brethren, and enter into thy cell, just as thou didst "go forth from the world, and didst enter into the "monastery. And the meaning of 'Keep silence, and lead "'a life of contemplation in silence', is:—Having entered "into thy cell to contemplate in silence, thou shalt not "give the multitude an opportunity of coming in to thee, "and talking to thee unnecessarily, except on matters "which relate to spiritual excellence; if thou dost not "do this thou wilt benefit by sitting in silent con-"templation. For through the sight, and the hearing, "and the converse of the multitude who shall come in "to thee, the captivity of wandering thoughts will carry "thee off, and thy silence and thy contemplation will "be disturbed. But do not imagine that the mere fact "of having left the brethren in the monastery, or not "bringing other men into thy cell to be disturbed by "them will be sufficient to make thy mind to be com-"posed, or to enable thee to meditate upon God, and

"to correct thyself, unless thou dost take good heed "[Page 950] not to occupy thy mind with them in any "way whatsoever when they are remote from thee. "For until a man arriveth at a state of impassibility, "and overcometh by striving both the passions and the "devils, whensoever a monk remembereth any man in "his cell, he remembereth him in connexion with some "passion, that is to say, with desire [*or*, lust], or with "anger, or with vain glory. And if it should happen "that the mind wandereth in respect of ordinary things "[*or*, means], unless he cutteth them off from him, his "wandering inclineth through absolute necessity, towards "a remembrance which is allied to some passion. And "it is also thus in the case of a neophyte, for whenso- "ever during his contemplation in silence he remembered "women he falleth into the lust of fornication; and "whensoever he remembereth men, he is either wroth "with them in his thoughts, and he maketh accusations "against them, and blameth them, and condemneth "them, or he demandeth from them vain glory, and he "inclineth to passibility. Therefore when ABBÂ MACA- "RIUS was asked, 'What is the right way for a brother, "who is a neophyte, to live in his cell?' he said, 'Let "'no monk when he is in his cell have any remem- "'brance whatsoever of any man, for he cannot profit "'in any way in restraining his feelings from the con- "'versation of men, except he take care to withhold "'his thoughts from secret intercourse with them.' This "is the meaning of the words, "Flee, keep silence, and "contemplate in silence.'"

58. The brethren said, "What is the meaning of "the words which one of the old men spake, saying, "'He who dwelleth with men, because of the commotion "'of worldly affairs is unable to see his sins; but if he "'dwell in the silent repose of the desert he will be "'able to see God in a pure manner?'" The old man said, "The excellences which are [Page 951] cultivated "in the world, and to which our Lord, speaking in

"the Gospel, ascribed blessing, are loving-kindness, "peace-making, and the other commandments which "are like unto them, and it is quite possible for such "virtues to be cultivated in the world by certain "strenuous persons. But the purity of heart which "seeth God, and to which our Lord ascribed blessing, "saying, 'Blessed are the pure in heart, for they shall "'see God,' cannot be acquired without dwelling in the "desert, and solitary and silent contemplation, and the "monk must acquire it in the following way. First of "all a man must go forth from the world, and dwell "in a monastery, and after his training in the monas- "tery and having gone into his cell, he must die through "contemplation in silence, and through the other labours "of his body, and through striving against the passions, "and through conflict with devils. Then through the "tranquillity of mind [which he will acquire] in silent "contemplation, he will remember his sins, and when "he hateth his passions, and hath petitioned for the "remission of his sins, and hath suppressed his thoughts, "and hath become constant in pure prayer, and hath "cleansed his heart from odious thoughts, then shall he "be worthy to see in his heart, even as in a polished "mirror, the light of the revelation of our Lord [shine] "upon it, even as the Fathers say. Well, then, did "that holy old man say to those brethren, Visit the "sick, reconcile the men of wrath, for he who cul- "tivateth spiritual excellences in the world cannot, by "reason of the commotion of the affairs thereof, see "his sins; but if he continue in silent contemplation "and prayer he shall see God."

59. The brethren said, "What is [the meaning of] "that which ABBÂ SISOES said to [Page 952] ABBÂ "AMMÔN, 'Freedom of my thoughts in the desert is "'sufficient for me?'" The old man said, "SISOES was "a great and a perfect old man, and he dwelt all "the days of his life in the remote desert, and after "he had become old, and was exceedingly feeble, the

"Fathers brought him to the monastery of the brethren, "who used to go in and visit him each day, for the "sake of some profitable discourse and helpful prayer. "And because he was unaccustomed to feel comfort- "able in the presence of many folks, his mind began "to wander about in remembering the brethren, and "to meditate upon many things, and he was unable to "find that dominant freedom for the continuous, secret "prayer of the mind, which is superior to every in- "fluence that would make it decline, and is free from "every [other] attraction, and he was, therefore, rightly "grieved. Now one day, ABBÂ AMMÔN went to visit "him, and he saw that he was sorry about his coming "from the desert, and he said unto him, 'Father, it is "'not right for thee to be sorrowful because thou hast "'drawn nigh to the place where the brethren dwell, "'for thy body hath become feeble, and thou art unable "'to perform those works wherein thou wert wont to "'labour in the desert.' Now when ABBÂ SISOES heard "these things, he looked at ABBÂ AMMÔN sternly, and "he answered him with indignation, saying, 'What "'sayest thou to me, AMMÔN? Was not the freedom "'of the thoughts which I had in the desert sufficient "'to take the place for me of all labours? And as "'regards thyself also, O AMMÔN, who art conscious of "'the life and acts of the freedom of the mind, and "'who art not subject unto [Page 953] the constraint "'of wandering and disturbance of the mind, and who "'art not impeded by old age and infirmity, tell me "'what thou art able to do in the desert at thy great "'age? Even if I be unequal to the labours of the "'body, because I have become infirm through old age, "'I am better able to perform the labours of the mind "'than I was in the time of my early manhood. Or, "'perhaps in thy opinion the clear shining of the mind, "'which a monk acquireth by a life of contemplation "'in silence, and the constant intercourse with God, "'and the prayer which is without ceasing, and the

"'remembrance of Christ, and the constant gazing upon "'Him, and the exultation of the soul in Him, and the "'favour of His love, and the affection for His com- "'mandments, and the desire for His good things, and "'the meditation upon His glory, and the thought about "'His excellence and His Majesty, and the admiration "'of His humility, are matters which are small and "'contemptible? All these labours of the mind, and "'many others which are like unto them, neither old "'age nor infirmity impedes, but they are prevented, "'and brought low, and, by degrees, are destroyed, "'by converse with the children of men, and by see- "'ing many people, and by care about worldly affairs.'"

60. The brethren said, "They used to say that "when the service in the church was over, ABBÂ "MACARIUS used to flee to his cell, and that the brethren "said, 'He hath a devil, but he doeth the work of God.' "Now who were those who said that he had a devil? "And what was the work of God which he used to do?" The old man said, "Those who said that he had a "devil were the lazy brethren. [Page 954] Whensoever "Satan seeth the monks who are leading a life of "spiritual excellence in the monastery, the devils stir "up the lazy brethren to wage war against them, by "means of abuse, and revilings, and backbiting, and "calumny, and by means of the trials which they "bring upon them. Now the work of God which ABBÂ "SISOES did when he fled [to his cell] was this:— "Prayer accompanied by weeping and tears, according "to the exhortation of ABBÂ ISAIAH, who said, 'When "'the congregation is dismissed, or when thou risest "'up after eating, sit not down to talk with any man, "'either concerning the affairs of the world, or con- "'cerning matters of spiritual excellence; but go thou "'into thy cell, and weep for thy sins, even as ABBÂ "'MACARIUS the Alexandrian said unto the brethren who "'were with him, Brethren, flee. And the brethren "'said, Father, how can we flee more than [in coming]

"'to the desert? And he laid his hand upon his mouth,
"'and said unto them, Flee ye in this manner; and
"'straightway every man fled to his cell, and held his
"'peace.'"

61. The brethren said, "ABBÂ ANTHONY said, 'As
"'a fish dieth when it is lifted up out of the water,
"'so doth the monk [die] if he remain long outside
"'his cell;' explain these words to us." The old man said, "Because the remembrance of God is, in our Lord "Jesus Christ, the life of the soul, which the Fathers "call the 'repository of life,' and 'the breath of the life "'of the soul and of the mind,' when the monk tarrieth "in the cities, and in the sight and converse of the "children of men, he dieth in respect of the breath of "life which is in God, that is to say, he forgetteth "God, and the love of Christ groweth cold in his heart, "the love which he hath acquired by many labours, "[Page 955] and he forgetteth his virtues, and he be-"cometh lax in respect of [his] liking for tribulations, and "he loveth pleasures, and hath an affection for lusts, "and the sincerity of his heart is troubled, through the "disturbance which entereth into his senses, that is, "seeing, and speaking, and hearing, which are indeed "the strength of the soul; and it happeneth also that "he falleth into great passions, wherefrom may Christ "God save us! Amen."

62. The brethren said, "The excellent man HIE-"RONYMUS said in the history of the triumphs of the "blessed ISIDORE, the archimandrite, that he had in "his monastery one thousand monks, and that they all "lived within the gate of his habitation, and that none "of them ever went outside it until the day of his "death, except two brethren who only set out there-"from to sell their handi-work, and who brought in "only such things as were required for their absolute "needs. How is it that in an assembly of our early "Fathers, that is, a congregation containing one thousand "brethren, two men only were sufficient [to provide

"for] their ministrations? In our generation if there "was a congregation of five and fifty monks, only five "would lead a life of ascetic excellence in seclusion, and "the [other] fifty would be going out and coming in "ceaselessly and without rest to supply them with what "they needed." The old man said, "Concerning the "love for labours, and the watch which the early Fathers "kept [on themselves], and concerning the love of "pleasure, and the laxity of ourselves who belong to "a later time, if it be right to tell the truth, we "ought to speak most concerning the laxity and ignor-"ance of the governors of monasteries. In former times "the brethren who lived lives of contemplation and "seclusion and loved spiritual repose [Page 956] were "many, and those who went out on to the high roads, and "entered the cities, and performed outside labours were "few; but in our days, in a congregation which, as ye "have said, containeth five and fifty monks, five will "lead a life of spiritual repose inside the monastery, "and the other fifty will toil ceaselessly in the works "which are outside it, and during the whole time they "will complain and blame the five who are inside, be-"cause they do not go out and serve even as do they. "And through the words of these foolish and insolent "men all the spiritual excellences which are cultivated "in the monastery will perish and come to an end. "And, according to what I say, if the Fathers set the "life of contemplation in silence against the whole of "the labour of the ascetic life, and if it be more ex-"cellent than it all, who would blame him that loveth "spiritual contemplation and repose, and the quiet of "the cell?"

63. The brethren said, "On one occasion a con-"gregation of monks assembled on the great festival "of the Resurrection, and there were gathered together "in the monastery all the Fathers, and all the recluses, "and other monks, and all the old men in the con-"gregation were asked, Which is the mightiest and

"most severe war which can come upon monks? And "they all agreed that no war is harder or more cruel "than that which maketh a man to leave his cell and "depart, and that when that war is fought down, all "other contests may be easily reduced. Explain to us "the meaning of these words." The old man said, "Constant spiritual repose in a cell hath hope closely "bound up in it, but going out therefrom is united to "despair. As long as a man liveth in spiritual repose, "and loveth the quiet of the cell, little by little he "goeth forward, [Page 957] one step at a time, accord-"ing to the order of succession; and he hath hope "that in our Lord he will vanquish each of the passions, "and that through his repose and labours he will ac-"quire spiritual excellences and the grace of Christ. "But if the life becometh tedious to him, and he go "forth and leave his cell, and wander about, he will "neither vanquish the passions, nor acquire spiritual "virtues, but he will incline to despair, and to utter "destruction. Therefore the Fathers have well said "that no war is more cruel than the war of wandering."

64. The brethren said, "ABBÂ THEODORE and ABBÂ "LÛḲÎ passed fifty years in being harassed by their "thoughts which urged them vexatiously to change "[their] place [of living]; and they said, When the "winter cometh we will change. And when the winter "had come, they said, We will change in the summer; "and thus they continued to do until the end of their "lives. Reveal to us if it was the devils who were "urging these famous Fathers to go forth from their "cells for a period of fifty years, that is, until their "death." The old man said, "The devils urged the "great Fathers to wander and to go forth from their "spiritual repose because they well knew the benefit "which accrued to them therefrom, and these holy "Fathers were urged by the devils also, but did not "leave their cells. To-day, however, in this gene-"ration, the same devils harass the monks, and drive

"them out of their cells, by this war of departure, and "therefore the great Fathers who have felt this war "of wandering and of departure have said, [Page 958] "'There is no war which is more cruel to the monk "'than this; may Christ help us and deliver us from it.'"

65. The brethren said, "ABBÂ ANTHONY used to "say, 'He who dwelleth in the desert is free from "'three wars, that is, from speaking, hearing, and see-"'ing;' explain these words to us." The old man said, "The old man did not speak [thus] because the "strife of him that dwelt in spiritual repose in the "desert was less fierce than that of him that wandered "about and mingled with men, but that he might shew "how much more hard and laborious was the war of "devils which taketh place in the heart of those who "dwell in spiritual repose than that which cometh in "the heart of those who dwell with brethren. And "because of this the fathers pursued after a life of "contemplation in silence, lest when the wars of speak-"ing, and seeing, and hearing were added unto that "which was already in their heart, they would fall by "reason of their severity, even as actually happened "on one occasion, for a woman came to the monks "who were living a life of silent contemplation, and "there was added to the war which was already in "their hearts the wars of seeing, and hearing, and "speaking, and they would have been vanquished by "the severity thereof had it not been that the grace "of our Lord supported them. That the war which "taketh place in the senses of the soul against the "monks who live a life of silent contemplation is "mightier and fiercer than that which taketh place "in the senses of the body, is well known from the "words which the blessed EVAGRIUS spake, saying, "Against the monks who lead a life of silent con-"templation the devils in person wage war, but against "those who lead a life of spiritual excellence in a "general assembly of brethren, the devils only stir up

"and incite the lazy brethren; [Page 959] but the war "which ariseth from the sight, and the hearing, and "the speech is much less fierce than that which is "waged against the monks who dwell in silent solitude."

66. The brethren said, "What is the meaning of "that which ABBÂ ANTHONY said, 'A monk's cell is the "'furnace of Babylon, and it is also a pillar of light?'" The old man said, "There are two things peculiar to "the cell; the one warmeth and setteth on fire, and the "other giveth light and rejoicing. To neophytes it is "oppressive and troublesome, by reason of the many "wars and the dejection which are therein, but it re-"joiceth the perfect and maketh them glad, with purity "of heart, and impassibility, and revelations of light; "and it is even thus with those who begin to live in "silent contemplation, for although at the beginning "they are for a considerable time afflicted by the "wars of the passions, and by devils, they are never "forsaken by the help of Divine Grace. For our Lord "Himself, the Son of God, JESUS CHRIST, cometh to "them secretly, and He becometh to them a helper "and a companion, and after they have overcome both "passions and devils, according to systematic order, "He maketh them worthy of the happiness which is "in His perfect love, and the revelation of His glorious "light."

67. The brethren said, "ABBÂ MOSES the Ethiopian "was on one occasion reviled by certain men, and the "brethren asked him, saying, 'Wast not thou troubled "'in thy heart, O father, when thou wast reviled?' "And he said unto them, 'Although I was troubled, "'yet I said nothing.' What is the meaning of the "words, 'Although I was troubled [Page 960] I spake "'not?'" The old man said, "The perfection of monks "consisteth of two parts, that is to say, of impas-"sibility of the senses of the body, and of im-"passibility of the senses of the soul. Impassibility of "the body taketh place when a man who is reviled

"restraineth himself for God's sake and speaketh not,
"even though he be troubled; but impassibility of the
"soul taketh place when a man is abused and reviled,
"and yet is not angry in his heart when he is abused,
"even like JOHN COLOBOS. For on one occasion when
"the brethren were sitting with him, a man passed by
"and upbraided him, but he was not angry, and his
"countenance changed not; then the brethren asked
"him, saying, 'Art thou not secretly troubled in thy
"'heart, O father, being reviled in this fashion?'
"And he answered and said unto them, 'I am not
"'troubled inwardly, for inwardly I am just as tranquil
"'as ye see that I am outwardly;' and this is perfect
"impassibility. Now at that time ABBÂ MOSES had not
"arrived at this state of perfection, and he confessed
"that although outwardly he was undisturbed, yet he
"was waging a contest in his heart, and he maintained
"silence and was not angry outwardly; and even this
"was a spiritual excellence, although it would have
"been a more perfect thing had he not been angry
"either inwardly or outwardly. And the blessed NILUS
"made a comparison of these two measures of excellence
"in the cases of the blessed men MOSES and AARON.
"The act of covering the breast and heart with the
"priestly tunic which AARON performed when he went
"into the Holy of Holies representeth the state of a
"man [Page 961] who, though angry in his heart, sup-
"presseth his wrath by striving and prayer; and the
"state of a man not being angry at all in the heart,
"because he hath been exalted to perfection by [his]
"victory over the passions and the devils, NILUS com-
"pared to that which is said of the blessed MOSES,
"saying, 'MOSES took the breast for an offering, because
"'the soul dwelleth in the heart, and the heart in the
"'breast.' And SOLOMON said, 'Remove anger from
"'thy heart,' and concerning AARON the Book saith,
"'He was covering his breast with the ephod and tunic,'
"and this teacheth us monks that it is meet for us to

"cover over the wrath which is in the heart with "gentle, and humble, and tranquil thoughts, and that "we should not allow it to ascend to the opening of "our throat, and that the odiousness and abomination "thereof shall be revealed by the tongue."

68. The brethren said, "Why is it that, although "all the fathers used to admonish the brethren to ask "the old men questions continually, and to learn from "them, and to reveal to them their thoughts, and to "live according to their directions, one of the old men "said to one of the brethren, 'Go, sit in thy cell, and "'thy cell shall teach thee everything?'" The old man said, "There is no contradiction in these words of "the Fathers, and what the old man said hath an ob-"ject, the meaning of which is well known. The old "man who admonished the brother that he should learn "like a beginner was great and famous, and to that "brother who asked him the question he spake thus:— "In the early days when thou goest to thy cell, [Page "962] lay hold upon the habits (*or*, orders) of the "neophytes, and live according to them for a consider-"able period, that is to say, with fasting, and vigil, "and reading, and reciting the offices, and all the "other things, until at length, after the lapse of time, "the life of contemplation in silence shall give thee "the order which befitteth thy seclusion, and will add "those things which are seemly, and will diminish those "which are not. This is the meaning of that which "was said by the holy man, 'Sit in thy cell, and it "'shall teach thee everything.'"

69. The brethren said, "One of the old men used "to say, 'A man shall have no care, and he shall con-"'template in silence, and shall cover up himself; three "'meditations shall teach purity.' What is the meaning "of these three words?" The old man said, "'A man "'shall have no care' means that he shall not care "concerning the shortcomings of others, and that all "his anxiety shall be concerning his own shortcomings.

"And, 'He shall contemplate in silence' means that he "shall not speak even concerning matters of spiritual "excellence if it will trouble any man or condemn him. "And 'He shall cover up himself' meaneth that he shall "not reveal his life and deeds, but, as far as possible, "he shall be unknown and unhonoured. Now by these "things is established the purity of heart which seeth "God in a revelation of light."

70. The brethren said, "How is it possible for a "monk to die every day for the love of Christ, even "as the blessed PAUL said, 'I swear by your boasting, "'my brethren, that, in our Lord Jesus Christ, I die "'daily, and the world is dead unto me, and I am "'crucified unto the world, [Page 963] and the world "'is crucified unto me, and I live, yet not I, but "'Christ liveth in me?" The old man said, "A man "[can do this] if he contemplate in silence at all seasons, "and perform the other works of the body, I mean "fasting, and vigil, and the recital of the books of the "Psalms, and prayers, and genuflexions, and groanings, "and pain, and weeping, and tears, and sighs, and the "reading of the Holy Scriptures. And he must espe-"cially take care concerning the works of the mind, "that is, the constant remembrance of God, and medi-"tation upon Him and His blessings, and upon His "commandments and His threatenings; and his gaze "must be always on our Lord, and his prayer must "be without ceasing and without wandering, and the "odiousness of the passions must be away from the "heart, and he must suppress with keenness the thoughts "of the devils which arise at their prompting. And "he must possess that excellence which is the first "and most important of all the spiritual virtues, and "of all the labours of the ascetic life of the mind, "that is to say, death in respect of all the anxieties "and cares of this world. And a monk must have no "care, and no anxiety, and he must not think about "anything, or seek anything, or desire anything, or

"lust for anything, except for the time when he will "attain to the perfect love of God in our Lord Jesus "Christ. And he must fulfil at all times the command "of the blessed PAUL, and his admonition to us wherein "he said, 'Love ye your Lord, rejoice in your hope, "'pray without ceasing, be fervent in spirit, endure "'your tribulations, be not anxious about anything, "'cast all your care upon the Lord; and let all your "'prayers, and all your requests, and all your petitions "'be made known unto God, to Whom be glory for "'ever and ever! Amen.'" [Page 964].

71. The brethren said, "How can love be acquired "by men of understanding?" The old man said, "True "and pure love is the way of life, and the haven of "promises, and the treasure of faith, and it sheweth "[the way of] the kingdom, and it is the expositor of the "judgment, and the preacher concerning what is hidden."

72. The brethren said, "We do not know the power "of the word." The old man said, "If a man doth "not love God he will not believe in Him, and His "promises are not certain to him, and he feareth not "His judgment, and he goeth not after Him; but, be- "cause love is not in him, so that he may flee from "iniquity, and wait for the life which hath been pro- "mised, he is always performing the work of sin. And "he doeth this because His judgment is raised too far "above his eyes. Therefore let us run after love, "wherein the holy fathers were rich, for it is able to "reward its nature, and its God, and this is its praise."

73. The brethren said, "In what way doth wisdom "live in a man?" The old man said, "Now when a "man hath gone forth to follow God with a sincere "mind, Grace taketh up its abode in him, and his life "and deeds are strengthened in the Spirit, and he hath "taken a hatred to the world, for he perceiveth that new "spiritual life which is in the new man, and which is "exalted above the impurity of human life, and in his "mind he thinketh upon the humility of the life and

"works which are to come, and which are [more] ex-"cellent than those here."

74. The brethren said, "By what is love made "known?" [Page 965] The old man said, "By the "fulfilment of work, and by spiritual meditation, and by "the knowledge of faith."

75. The brethren said, "What are works?" The old man said, "The keeping of the commandments of "God in the purity of the inner man, together with "the [performance of] labours by the outer man."

76. The brethren said, "Is every man who is desti-"tute of works also destitute of love?" The old man said, "It is impossible for the man who is in God "not to love, and it is impossible that he who loveth "should not work; and it is incredible that he who "teacheth and doth not work is indeed a believer, for "his tongue is the enemy of his actions, and although "he speaketh life he is in subjection unto death."

77. The brethren said, "And is he who is in this "state destitute of reward?" The old man said, "The "man who speaketh the things of the spirit, and who "performeth the things of the body is not destitute of "reward, and that which he needeth is fulfilled for "him: but he is deprived of the crown of light, be-"cause he desireth not that the rule of the spirit shall "have dominion over him."

78. The brethren said, "Fasting and prayer: what "are they?" The old man said, "Fasting is the sub-"jugation of the body, and prayer is converse with "God, vigil is the war with Satan, abstinence is the "being weaned from meats, standing up is the humility "of the primitive man, genuflexion is the bowing down "before the Judge, tears are [Page 966] the remem-"brance of sins, nakedness is our captivity through "transgression, and [reciting the] service is constant "supplication and the praising of God."

79. The brethren said, "Are these things able to "redeem the soul?" The old man said, "When the

"things which are within agree with the things which "are without, and the humility which is manifest ap- "peareth in the hidden works which are within, in very "truth a man is redeemed from the heaviness of the body."

80. The brethren said, "And what is internal hu- "mility?" The old man said, "It is humility of love, "peace, concord, purity, restfulness, gentleness, subjec- "tion, faith, remoteness from envy, [and it is] the soul "which lacketh the fervour of anger, and is remote "from the lust of arrogance, and is separated from "vain glory, and is filled with patient endurance like "the great deep, and whose motion is drawn after the "knowledge of the spirit, and before whose eyes is "depicted the departure from the body, and the great "marvel of the Resurrection, and the call to judgment, "which [shall come] after the quickening, and its "standing before the awful throne of God, and the "being redeemed."

81. The brethren said, "Is it possible for a man "to fast and not to be redeemed?" The old man said, "There is a fasting which is a matter of habit, and an- "other which is of desire, and another is of constraint, "and another which is of the sight, and another which "is of vain glory, and another of tribulation, and an- "other of repentance, and another of spiritual love; "and although each one of them is the same outside "the mind, yet in the word of knowledge they are "distinct. Now although the manner of each in respect "of the body is the same, yet each should be under- "taken with thorough purpose, and a man should journey "straightly [Page 967] along the way of love, and "should bear his burden with spiritual patience, and "he should not rejoice in his honour."

82. The brethren said, "Who is the true [monk]?" The old man said, "He who maketh his word mani- "fest in deed, and endureth his pain patiently; with "such a man new life is found, and the knowledge of "the spirit dwelleth in him."

83. The brethren said, "Who is he that liveth "purely?" The old man said, "He who is free from "the delights of the body, and who rejoiceth in the "love of his neighbours in the love of God; for in "proportion as need hath rule over the soul is spiritual "repose produced [therein]."

84. The brethren said, "With what can we vanquish "lust?" The old man said, "With the remembrance "of the good things of the spirit; for, if the desire for "the good things which are to come doth not abrogate "the lust for the delights of this world, a man cannot "overcome at all. Except the merchant's ship be laden "with manifold hope it will not be able to endure the "storms, and will sail on the path of tribulation."

85. The brethren said, "In what way doth a man "go forth from the world?" The old man said, "He "doeth this when he forsaketh the gratification of all "his lust, and when, so far as it lieth in his power, he "runneth to fulfil the commandments; the man who doth "not do this will fall."

86. The brethren said, "Through what did the men "of old triumph over nature?" The old man said, "Through the fervour of their love which was above "nature, and through the death of the man which is "corruptible, and through contempt of arrogance, and "through abatement of the belly, and through the fear "of the judgment, and through the sure and certain "promise; through the desire of these glorious things "[Page 968] the Fathers acquired in the soul a spiritual "body."

87. The brethren said, "How can we vanquish the "passions which afflict us, since they are placed in our "nature?" The old man said, "Through your death "to the world, for except a man burieth himself in the "grave of continence the spiritual Adam can never be "quickened in him. For when a dead man departeth "from this temporary life, he hath no perception of the "world, and all his senses are at rest and they are

"useless. Now if that which appertaineth to thy natural "body thou dost forsake naturally, and thou dost not "do the same voluntarily in respect of thine own per- "son, thou wilt die; but if thy desire dieth through "repentance, [thy] nature will cease from this tempo- "rary life in the death of the spirit, even as the "natural emotions of the body ceased through its na- "tural end."

88. The brethren said, "To what extent is a man "held to be worthy of revelations?" The old man said, "To the same extent as he is held to be worthy to "cast off sin inwardly and outwardly. For when a man "dieth through spiritual slaughter to all the con- "versation of this temporary life, and when he hath "committed his life to the life which is after the "quickening, Divine Grace alighteth upon him, and he "is held to be worthy of divine revelations; for the "impurity of the world is a dark covering to the "soul, and it preventeth it from discerning spiritual "meanings."

89. The brethren said, "Can the man who loveth "money be faithful to the promises?" The old man said, "If he believeth why doth he possess [anything]? "Is our hope fixed upon gold? [Page 969] Or is the "hand of the Lord too short to redeem? He gave us "the Body of our Lord for happiness, and His holy "Blood as a drink unto our redemption; and hath He "kept back from us the loaf of bread and the apparel "which grow old? He who loveth money hath a doubt "in his mind concerning God, and he prepareth [the "means of] life before God giveth them unto him; and, "although in his words he rejoiceth in the promises, "he maketh them to be a lie by his deeds. True is "the word of our Lord, Who said, 'It is as difficult for "'a rich man to enter into the kingdom of God, as "'for a camel to go into the eye of a needle;'[1] to

[1] St. Matthew XIX. 24.

"possess both God and mammon in one abode is im-
"possible. Now those who follow the ascetic life do
"not belong to the things which are seen."

90. The brethren said, "Who is truly the man of "ascetic excellence?" The old man said, "He who "at all times crieth out that he is a sinner, and asketh "mercy from the Lord, whose speech beareth the sense "of discretion, whose feelings bear the excellence of "works, who though silent yet speaketh, and who though "speaking yet holdeth his peace, and whose acts and "deeds bear good fruit to his temporary life and the "manifestation of Christ."

91. The brethren said, "Which is the way of life?" The old man said, "That whereby a man goeth forth "from this world in his entrance into the other; but if "a man forsaketh his childhood of humility, and cometh "to the old age of this world in his love, he revealeth "the way of life. Now the true departure from [Page "970] this world is remoteness therefrom."

92. A brother said, "What shall I do to this world "when it troubleth me?" The old man said, "The "world troubleth thee because the cares thereof are in "thy mind, and love therefor is in thy body, and its "delights are in thy heart. Let the world depart from "thee, and tear out from thee all the roots (*or*, branches) "thereof, and lo, the war thereof will cease from thee. "For as long as thy body seeketh [its] pleasures, and "its lust is of the world, it is impossible for thee to live."

93. The brethren said, "What is pure prayer?" The old man said, "That which is of few words and "is abundant in deeds. For if [thy] actions be not "more than thy petition, thy prayers are mere words "wherein the seed of the hands is not; and if it be "not thus, why do we ask and not receive, since the "mercy of Grace aboundeth. The manner of the penitent "is one thing, and the labour of the humble is another; "the penitent are hirelings, but the humble are sons."

94. The brethren said, "By what is the love of

"money produced?" The old man said, "From lust, "for except a man lusteth he will not possess [money], "and if he doth not possess [money] he will not lust. "When a man lusteth he possesseth [money], and having "acquired it he fulfilleth his lust; and having fulfilled "his lust, he becometh greedy, and having become "greedy he committeth fraud; and having committed "fraud his possessions increase, and when his posses- "sions have increased love becometh little in him. "And when love hath diminished [Page 971] the re- "membrance of God is wanting in the heart, and the "intelligence becometh darkened, and his power of "discernment becometh blinded, and when the power "of discernment hath become blinded, the power of "distinguishing is darkened, and when the power of "distinguishing hath become darkened, the soul goeth "blind. And when the soul hath become blind good- "ness is rooted out therefrom, and wickedness entereth "in, and sin hath dominion; and when sin hath ob- "tained dominion the thought of God is blotted out, "the passions of the body are roused up, and they seek "for the means for working out their needs. And when "they have obtained that which they seek it becometh "necessary for much money to be gathered together, "and when money hath multiplied the pleasure of the "body is fulfilled, and a man eateth, and drinketh, and "committeth adultery and fornication, and he lieth and "acteth fraudulently, and transgresseth the covenant, "and he destroyeth the Law, and despiseth the pro- "mises, and lust is fulfilled, and God is wroth. For if "the lust for the things which are seen be hated in our "sight, we shall not love money, but if we perform the "lust of the flesh it is necessary to love money, because "it belongeth to the flesh and not to the spirit, even as "the Apostle said, 'The flesh hurteth the spirit, and the "'spirit the flesh, and both are opponents each of other.'"[1]

[1] Galatians v. 17.

95. The brethren said, "What kind of prayer is "that which is not acceptable before God?" The old man said, "[The prayer for the] destruction of enemies. "When we ask that evil things [may come] upon those "who do harm to us, and for bodily health, and abund- "ance of possessions, and fertility in respect of children, "these requests are not acceptable before God. [Page "972] If God beareth with us, who are sinners and who "offend him, how much more is it right that we should "bear each with the other? It is, then, not meet that we "should ask for the things which concern the body, "for the wisdom of God provideth everything [neces- "sary]."

96. The brethren said, "What is purity of soul?" The old man said, "Remoteness from anger, and the "error of remembrance of evil things, being weaned "from a bitter disposition, friendliness towards our ene- "mies, peace which is superior to troubling, and sincere "love which is above the world; by means of these "the hidden man is purified, and he putteth on Christ, "and is redeemed."

97. The brethren said, "What is envy?" The old man said, "Hatred towards the virtues of others, "and wickedness towards the good, and a bitter dis- "position towards the innocent, and anger against "those who are prosperous in this world, and the "concealment of the upright acts and deeds of the "penitent, and vexation at the peace of the friends of "God."

98. The brethren said, "In what way ought we to "pray before God?" The old man said, "For the "repentance of sinners, and the finding of the lost, and "the drawing nigh of those who are afar off, and "friendliness towards those who do us harm, and love "towards those who persecute us, and sorrowful care "for those who provoke God to wrath. And if a man "doeth these things truly and with a penitent mind, the "sinners will often gain life, and the living soul will be

"redeemed. Now the prayer which our Lord delivered "to us as to the needs of the body, is one which applieth "to the whole community, [Page 973] and it was not "uttered for the sake of those who are strangers to "the world, and with whom the pleasures of the body "are held in contempt. He in whose habitation (*or*, life) "the kingdom of God and his righteousness are found "lacketh nothing, even when he asketh not."

99. The brethren said, "What is remoteness from "the world?" The old man said, "The thought which "vanquisheth the love of the body, for if the body be "not trodden down by the lust of patient endurance, a "man cannot conquer in the fight."

100. The brethren said, "Can the soul of a man who "is held fast in the love of the things which are seen "be pleasing unto God?" The old man said, "Who is "able to live in chastity when the body is making de- "mands upon him? Or, how can be found the love "of our Lord in the soul which hath its abode with "the things which are seen and are corruptible? No "man can serve two masters, and the soul cannot please "God with spiritual excellence so long as the remem- "brances of corruptible things are in its mind, for the "mind of the flesh is not able to please God; except "the world dieth out of the heart humility cannot live "therein, and except the body be deprived of its lusts, "the soul cannot be purified from thoughts."

101. The brethren said, "Why is the mind disturbed "at the meeting with females?" The old man said, "Because they are employed in the fulfilment of the "lust of nature. When the gaze falleth upon the struc- "ture which [is intended for] the production of children, "and for the pleasure of the body, the poison of olden "time [Page 974] seizeth upon a man, and the law of "his will becometh confused; now the will conquereth "nature, not by the stirring up of the passions, but "by the fulfilment of works. The humble by the "power of our Lord conquer everything by their love

"through the patient endurance of the merit of our "Lord."

102. The brethren said, "Who is the mightier man? "He who is remote from the world, or he who dwel- "leth therein?" The old man said, "The mighty man, "wheresoever he dwelleth, conquereth whether he be "in the world or out of it. Now the Fathers departed "to the desert place which was free from noise and "tumult, because they were afraid that so long as they "abode in the body the passions which afflicted them "would cleave unto them; but those who have com- "pleted the great strife of their contest in the world "[have performed] an act of grace the power whereof "hath worked, and still worketh, for the help and "benefit of the community. And verily their crown "shall be a great one, because into the disturbed "and troubled sea of the world their spiritual ship, "which was on its way to heaven along the straight "path which was full of fear, hath not gone down."

103. The brethren said, "If a man maketh himself "a stranger to the world, is it helpful to his soul?" The old man said, "If it fulfilleth with praise it is "helpful, and if it endureth tribulation in chastity, and "rejoiceth in our Lord, it is beneficial, but it is not, "if it doeth away the good seed and preventeth it from "producing beloved fruit unto God. If it beareth and "is blessed, it hath a reward, but if it lack these things it "becometh a wandering to the mind, and a sight which "is profitless; but best of all these things [Page 975] is "the tranquillity of the mind which is nigh unto God."

104. The brethren said, "Since all the creatures "which God hath made are holy, why were the Fathers "in the habit of making the sign of the blessed Cross "over such of them as they ate as food?" The old man said, "Verily, all God's creatures are pure, through "the Grace of Him that created them, yet, because "sin obtained dominion, everyone of them became pol- "luted; then came the advent of our Lord and ab-

"rogated sin, and righteousness obtained dominion, and "everything became sanctified, whether it was in the "heaven or on the earth. But because the blessed "Fathers knew the harmful disposition of Satan, who "even by means of such things as are used as food "carrieth on a war to our injury, they sealed their foods "with the holy sign of the Great Cross, that they "might bring to nought all the crafts of the Calum- "niator. For one of the old men said, 'On one oc- "'casion, when I was lying down at night, I thirsted "'for water to drink. And there was near me a holy "'man who lived chastely, and he saw me take up a "'vessel of water to drink without having made over "'it the sign of the Cross. And he said unto me, "'Wait, master, wait,' and he made the sign of the "'Cross over it, and straightway there fell from the "'vessel the Calumniator in the form of a flash of fire; "'and both he and I saw this, and we marvelled at "'the great power of the Redeemer, and at the wonder- "'ful sign of His merit.' Another version of the "story reads:—[Page 976] And one of the Fathers said, "'On one occasion I was lying down at night, and I "'thirsted for water to drink. And there was near me "'a certain widow, who led a chaste life, both when "'she was with her husband, and afterwards, and she "'said to me, 'Wait, master, wait,' and she made the "'sign of the Holy Cross over the vessel of water, "'and straightway the Calumniator fell from the vessel "'in the form of a flash of fire; and both she and I "'saw it, and we marvelled at the great power of our "'Redeemer, and at the wonderful sign of His merit.' "These things were indeed spoken by that holy mouth "which was remote from falsehood. Therefore we "must necessarily do this (*i. e.*, make the sign of the "Cross over our food) for the protection of our life. "For against this holy woman, who did these things, "the Enemy waged war openly, according to what I "have learned from a certain saint, a chosen man of

"God, who heard the matter from her own mouth, and "he spake thus:—The blessed woman spake unto me, "saying, One day I went to the house of God, and "Satan drew nigh, and said unto me, Why dost thou "pray like a man, and say, Glory be to the Father, "and to the Son, and to the Holy Ghost? And I said "unto him, If I am not to pray thus, how shall I pray? "And the blessed woman said, Satan said unto me, "Pray thus, and say, Glory be unto thee, O Mary, "mother of Christ. Then I answered and said unto "him, [There are] ashes in thine eyes, O Satan. Why "should I forsake the Lord and [Page 977] adore the "mother? And Satan disappeared. And the blessed "man also said unto me, This same old woman said "unto me:—On another occasion I went to church "according to custom, and I knelt down and prayed, "and then the Enemy came and made blind mine eyes, "and I could not see, and I called to one of the women, "and she led me to my house. After three days Satan "departed from before mine eyes, and he began to go "away from before me, and then I said unto him, "There is something which I must make thee do. Go "thou to the place where thou didst seize upon me; "and we went to the church, both he and I, and I left "him where he seized upon me. Then I went away "a short distance, and when I turned and looked at "him I saw that he was standing like a shadow; and "I went on again, and then turned, and still I saw him. "And I shut the door of the temple and went forth, "and then I opened [it again and went in, and I saw "him still standing [there], and at that time his wiles "ceased from me. Such were the great things which "happened to that blessed old woman. For the monk ,'must not boast himself over the man who liveth in "the world, for there are mighty men in the world; "for if such qualities are found in Eve, how much "greater ones should be found in the Adam which is "redeemed by Adam?"

"One of the Fathers said unto me, One night whilst "I was sleeping, the Enemy came and smote me, and "said unto me, Get thee into the world and cultivate "righteousness, for why dost thou shut thyself up like "a beast in caves? And knowing the wickedness of "the Enemy, who was looking at me with an evil eye, "I made the sign of the Cross [Page 978] in his face, "and he fled from me. Then he waited a few days, "and came and smote me on the neck, and said unto "me mockingly, Now thou art a righteous man, rise "up, and get thee into the world, that I may not "destroy thee; and having prayed, and made the sign "of the Cross over my face, he departed from me. "And a little while afterwards he came again, and sat "upon my neck; then I made myself bold, and stood "up, and made the sign of the Cross, the emblem of "merit, before him, and again he disappeared, for he "was unable to resist me. For all these things took "place, and happened in very truth, and we may there-"fore know and understand that there is no rule of "life in which God so much rejoiceth, or which is so "terrible unto the devils and unto all evil spirits, as "the rule of humility, and penitence of mind, and the "subjection of the body, and remoteness from the "things which are seen. Whosoever despiseth these "things will fall into the mire of the world; and who-"soever holdeth in contempt the good riches of the "fear of God, shall have his hope of the inheritance "of the saints cut off, and of the delights of heaven, "which never pass away and never end. May we all "be held worthy of these through the grace and mercy "of our Lord Jesus Christ, the True God, to Whom, "with His Father, and the Holy Spirit, be glory, now, "and always, and for ever and ever! Amen."

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ܥܠܡܐ ܗܟܝ ܚܩܝܢܐ ܡܝܬܝܢ ܒܪܫܝܬ ܒܪܝܬܐ ܒܫܒܐ: ܕܒܚܒ
ܠܒܪܟ ܩܕܡ ܕܐܡܪ ܐܢ ܩܕܝܫ ܒܪܟ ܐܣܬܟܠ ܒܟܠܗܘ
ܚܕܝܬ: ܕܒܚܒ ܠܗ ܠܐ ܒܪ ܩܕܫ. ܐܠܐ
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ܡܢ ܕܠܐ ܢܫܬܐ ܠܗ ܫܘܐ ܕܐܢ ܐܡܪ ܠܗ ܐܢܬ ܐܢܫ ܐܚܪ ܐܢܐ ܐܡܪ ܠܟ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܒܪ ܢܫܐ ܕܠܐ ܚܛܐ ܒܟܠ ܝܘܡ ܘܠܐ ܐܝܬ ܒܪ ܢܫܐ
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Fol. 350b. ܥܕܢ | ܕܢܫܬܐ ܐܠܗܐ ܕܫܠܡ ܒܥܝܢ ܐܢܫ. ܕܙܟܝܐ ܐܡܪ ܒܫ
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ܐ ܒܗ ܙܕ ❊ ❊ ❊

ܒܠܒܢܐ ܐܢܐ ܠܐ ܡܫܟ ܡܢܝܢ ܟ. ܘܟܬܒ ܡܫܟ ܐܢܐ.
ܘܟܬܒ ܡܫܟ ܐܢܐ. ܘܠܒܢܐ ܐܢܐ. | ܣܒܪ Fol. 350a.
ܬܟܝ ܕܒܣܡܐ ܡܢܝ. ܘܟܬܒ ܡܫܟ ܟ. ܘܠܒܢܐ ܐܢܐ
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Fol. 349b. ܐܡܪ ܠܗ ܐܒܐ ܐܚܐ ܕܫܪܐ ܠܗ ܡܕܡ ܕܢܥܒܕ ܠܟ ܘܐܡܪ ܠܗ ܐܢܐ ܠܐ ܐܫܬܘܝ ܠܟ ܐܠܐ ܡܢ ܕܐܡܪ ܠܟ ܐܢܬ

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ܕܡܫܝ. ܘܕܝܟܝ ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܒܗ ܚܛܝܬܐ. ܡܢܐ ܗܘ ܕܐܡܪ ܒܟ
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ܙܟܝܐ. ܒܬܒܗ ܕܡ ܕܝܩܐ ܦܬܓܡ ܡܢ ܒܟܪ. ܗܠܐ ܐܡܪ ܡܒܗܕܐ.
ܕܡܫܬܝ ܠܥܘܠ ܕܚܠܘܩ ܟܠ ܫܐ ܙܕ ܒܥܓܡ ܕܒܪܒܬ.
ܥܫܐ ܢܙܒ ܦܬܓܡ ܠܥܠܡ ܕܡܒܪܟ ܠܡ. ܒܕܫܐ ܦܢܐ ܟ
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ܡܢܟܠ ܡܟܒ ܫܟ ܙܟܐ. | ܡܫܢ ܠܟܠ ܫܒ ܒܟ. ܗܦ ܙܦܒ. Fol. 348b.
ܕܡܠܗ ܙܟܐ ܕܝܩܐ ܠܟܠܡ ܒܬܟ. ܒܟܠܗ ܕܡ ܕܝܩܐ
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ܒܟ ܡܒ ܒܟ. ܡܒܟܒܗ ܙܟ ܒܟ. ܙܕ ܒܟ ܒܟ.

ⲛⲓⲧ. ⲟⲩⲇⲉ ⲙⲡⲣⲁⲅⲙⲁ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲉⲧⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ.
ⲛⲉ ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ
ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲡⲉⲓⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ.
ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ
ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ
ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ
ⲉⲧⲃⲉ

ܟܝ ܕܡܕܝܢܬܐ ܀ ܗܘ ܕܐܡܪ ܠܗ ܠܐܒܐ ܕܐܢܬ ܐܠܗܐ ܘܐܢܐ ܒܪܗ ܕܐܠܗܐ. ܗܢܐ ܐܢ ܐܡܪ ܠܗ ܠܐܒܐ ܕܐܢܬ ܐܠܗܐ ܘܐܢܐ ܒܪܗ ܕܐܠܗܐ ܟܕ ܐܝܟ ܕܐܒܐ ܠܐ ܡܫܬܘܬܦ ܥܡ ܒܪܗ ܒܡܠܟܘܬܗ ܐܦ ܠܐ ܒܪܗ ܥܡ ܐܒܐ ܒܡܠܟܘܬܗ. ܗܢܐ ܕܐܡܪ ܠܗ ܠܐܒܐ ܕܐܢܬ ܐܠܗܐ ܘܐܢܐ ܒܪܗ ܕܐܠܗܐ ܟܕ ܐܝܟ ܕܐܒܐ ܠܐ ܡܫܬܘܬܦ ܥܡ ܒܪܗ ܒܡܠܟܘܬܗ ܐܦ ܠܐ ܒܪܗ ܥܡ ܐܒܐ ܒܡܠܟܘܬܗ ܀ ܐܡܪ ܠܗ ܐܒܐ ܠܒܪܗ ܕܐܢܬ ܐܠܗܐ ܘܐܢܐ ܒܪܗ ܕܐܠܗܐ ܟܕ ܐܝܟ ܕܐܒܐ ܠܐ ܡܫܬܘܬܦ ܥܡ ܒܪܗ ܒܡܠܟܘܬܗ ܐܦ ܠܐ ܒܪܗ ܥܡ ܐܒܐ ܒܡܠܟܘܬܗ. ܗܢܐ ܕܐܡܪ ܠܗ ܠܐܒܐ

ⲟⲩⲙⲉⲧⲣⲉ ⲛⲓⲕ ⲙⲡⲉⲛⲕⲁⲗⲉⲓ ⲉⲣⲟ. ⲁⲗⲗⲁ ⲙⲡⲉⲧⲁⲓⲙⲟⲩ ⲉⲣⲟ. ⲁⲩⲱ ⲛⲧⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ ⲉⲡⲓ
ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ
ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ
ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ
ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ
ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ
ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ
ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ
ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ
ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ
ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲉⲓ ⲉⲣⲟⲥ ⲉⲡⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲩ

ܒܢܝ ܐܢܫܐ ܠܐ ܡܫܬܟܚ ܠܗ ܒܟܠ ܝܘܡܐ ܘܐܦ ܠܐ ܒܫܥܬܐ ܕܡܘܬܗ
ܐܠܐ ܒܫܥܬܐ ܕܠܐ ܝܕܥ ܠܗ ܐܢܫ ܡܬܐ ܐܘ ܠܐ ܡܬܐ ܐܘ ܠܐ ܝܫܟܒ
ܥܠ ܡܫܟܒܗ ܕܠܐ ܝܩܘܡ ܡܢ ܡܫܟܒܗ ܐܘ ܠܐ ܝܬܒ ܡܢ ܡܬܒܗ
ܐܘ ܠܐ ܝܐܟܠ ܡܢ ܡܐܟܠܗ ܐܘ ܠܐ ܫܬܐ ܡܢ ܡܫܬܝܗ ܐܘ ܠܐ
ܝܫܬܩ ܡܢ ܡܫܬܩܗ ܐܘ ܠܐ ܝܫܬܡܫ ܡܢ ܡܫܡܫܗ ܐܘ ܠܐ ܝܫܬܚ
ܡܢ ܡܫܚܬܗ ܐܘ ܠܐ ܝܫܬܦ ܡܢ ܡܫܬܦܗ ܐܘ ܠܐ ܝܫܬܡܫ ܡܢ
ܡܫܡܫܗ ܐܘ ܠܐ ܝܫܬܚ ܡܢ ܡܫܚܬܗ ܐܘ ܠܐ ܝܫܬܦ ܡܢ ܡܫܬܦܗ
ܐܘ ܠܐ ܝܫܬܡܫ ܡܢ ܡܫܡܫܗ ܐܘ ܠܐ ܝܫܬܚ ܡܢ ܡܫܚܬܗ ܐܘ ܠܐ
ܝܫܬܦ ܡܢ ܡܫܬܦ

ܐܡܪ ܠܗ ܐܒܐ ܕܐܬܪ ܠܐ ܐܝܬ ܠܝ ܡܕܡ ܕܐܥܒܕ ܒܗ ܛܒܬܐ ܕܐܠܗܐ. ܐܡܪ ܠܗ ܐܒܐ ܐܝ ܗܘ ܕܐܝܬ ܠܗ

ܕܢܐ ܕܒܫ ܫܟܝܢ. ܘܟܬ ܐܦ ܐܢܐ ܕܐܡܪ ܐܡܪ ܠܟ ܒܪ ܐܢܫ ܕܐܬ ܠܟ ܒܝ ܐܠܐ ܡܫܝ
ܚܝ ܐܢ ܐܡ ܠܐ ܬܗܘ ܐܢ. ܐܡ ܠܐ ܐܢ ܐܡ ܐܢ ܐܡ ܐܢ ܐܡ

ܒܪ ܐܢܫ ܗܘ ܕܢܫܬܘܩ ܠܗ ܒܥܝܢܐ ܕܠܐ ܢܚܙܐ ܠܗ ܒܥܝܢܐ ܕܠܐ ܢܫܡܥ ܠܗ ܒܐܕܢܐ ܕܠܐ ܢܫܡܥ ܠܗ ܒܠܫܢܐ ܕܠܐ ܢܡܠܠ ܠܗ ܒܠܫܢܐ ܕܠܐ ܢܬܟܠܡ ܠܗ ܒܠܒܐ ܕܠܐ ܢܬܒܥ ܠܗ ܒܠܒܐ ܕܠܐ ܢܬܟܠ ܠܗ ܒܢܦܫܐ ܕܠܐ ܢܬܝܕܥ ܠܗ ܒܢܦܫܐ ܕܠܐ ܢܫܬܘܩ ܠܗ ܒܢܦܫܐ ܕܠܐ ܢܬܝܕܥ ܠܗ ܒܢܦܫܐ ܕܠܐ ܢܬܟܠ ܠܗ ܒܢܦܫܐ ܕܠܐ ܢܬܒܥ ܠܗ ܒܠܒܐ ܕܠܐ ܢܬܟܠܡ ܠܗ ܒܠܫܢܐ ܕܠܐ ܢܫܡܥ ܠܗ ܒܐܕܢܐ ܕܠܐ ܢܚܙܐ ܠܗ ܒܥܝܢܐ ܕܠܐ ܢܫܬܘܩ ܠܗ ܒܥܝܢ

ܕܟܬܒ ܟܬܒ ܐܝܟ ܕܐܢ ܐܢ ܐܬ ܒܗ ܐܢ ܐܬ ܒܗ ܐܢ ܐܬ ܒܗ

ܒܪ ܟܘܣ ܫܬܐ ܘܐܡܪ ܠܗ ܬܘܒ ܙܕ ܟܕ ܐܝܬ ܒܗ ܚܝܐ. ܐܝܟ ܚ
ܫܡܫ ܕܐܝܬ ܒܝܬ ܐܢܫ ܟܠ. ܘܐܡܪܝܢ ܐܘܟ ܟܠܗ ܫܬܐ ܙܕ: ܘ
ܕܫܪ ܒܝܬ ܐܝܢܘܢ ܟܕ. ܘܟܕ ܐܡܪ ܠܗ ܙܒܢ ܙܒܢ ܒܟܠ. ܟ: ܒܝܬ ܐ
ܟܣܐ ܕܐܝܬ ܒܗ ܡܠܟܐ ܕܙܕ ܐܡܪ ܒܗ. ܙܝܢ ܐܡܪ ܠܗ ܐܝܟ ܐܢ
ܐܡܪ ܒܝܬ ܐܢܫ ܒܝܬ ܡܠܟ ܐܝܟ ܐܡܪ ܠܗ. ܘܐܡܪ ܠܗ ܐܝܟ ܐ ܙ
ܕܐ ܒܝܬ ܐܢܫ ܒܝܬ ܡܠܟ ܐܝܟ ܐܡܪ ܠܗ. ܘܐܡܪ ܠܗ ܐܝܟ ܐ
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ܐܡܪ ܠܗ ܐܝܟ ܐ ܐܡܪ ܠܗ ܐܝܟ ܐ ܐ ܐ

ܙܟܝܐ ܒܪܗ. ܘܟܕ ܫܕ ܬܫܒܝܬ. ܒܕܩ ܒܝ ܡܢ ܕܝܢܐ ܕܒܝܢ ܒܝܬ ܒܝܬ.
ܡܢ ܐܢܫ ܐܚܪ ܙܕܩ ܡܢ ܟ. ܡܢ ܕܐ ܒܟܬܒ ܒܟ ܙܕܩ. ܡܟܟܒ
ܫܒܝ ܟܠ ܕܒܫܒ ܒܝܘܡ. ܗ: ܐܡܪ ܫܒܩ. ܕܒܡܫܟ ܒܝ ܡܢ
ܙܝܐ ܕܟ ܕܒܪܟ. ܘ: ܐܡܪ ܗܘ ܫܒܩ ܡܢ ܙܟܝ ܕܟ
ܕܒܪ ܡܢ ܙܙ ܕܡܢܫ. ܢܟ ܒܢ ܐܡܪ ܡܢ ܒܕ ܡܢ. ܕܟ ܒܢ ܙܟܝ
ܒ ܐܟ ܕܡܢܫ ܫܠܟܙ ܕܫܒܙ ܙܟܝ. ܐܟ ܒ
ܕܒܒ ܕܡܢܫ ܫܠܟܙ ܕܫܒܙ ܙܟܝ. ܐ: ܐܡܪ ܒܝ ܡܢ
ܕܫܠܫܠ. ܚ: ܐܡܪ ܗܘ ܒܡ ܕܡܢܟ ܡܢ ܒܙܙ ܒܬܙܟ
ܫܡܢ ܡܢܕ. ܚ: ܐܡܪ ܫܐ ܕܡܢ ܗܘ ܒܡ ܕܡܢ ܫܡ
ܙܙ ܙܟܝ. ܙܒ. ܙܟ ܒܡ ܕܡ ܒܡ ܙܟ. ܙ: ܐܡܪ ܗܘ ܒܡ
ܙܟ ܒ ܡܢ ܕܡ ܒܡ. ܡܢ ܙܟ ܒ ܡܢ ܡ ܙܟ ܒ ܡ ܙ ܒ ܡ ܙ ܒ ܡ ܙ

ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲁⲣⲭⲏⲅⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲡⲉⲓⲇⲓⲕⲁⲓⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲟⲥⲓⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲉⲙ ⲡⲉⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲡⲉⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏ

ܠܡܒܕܪܢ. ܡ: ܐܡܪ ܐܒܐ ܕܐܢ ܐܢܫ ܒܥܐ ܕܢܫܬܘܐ ܒܝܬ ܡܫܟܢܗ. ܕܝܢ
ܚܟܡ ܫܐܠ ܕܢܫܬܘܐ ܕܐܡ. ܕܫܘ ܐܢ ܟܕ ܬܫܒ ܒܝ ܕܝܢ
ܐܢ. ܐܠܐ ܕ ܟ ܐܢ ܕܢܫܐ. ܒܗܝ ܐܪܟܣܐ ܕܝܢܫܬܘ.
ܫܐ ܕܝ ܒܘܒ ܒܟܐ ܕܗܘܐ ܐܡܪ. ܟܕ ܒܗܒܟ ܟܪܒ ܪܒܐ
ܕܡܠܟ. ܟܕ ܬܫܒ ܐܢ ܒܐܪ ܒܐ ܡܫܬ. ܙܟ
ܒܝ ܒ ܐܬ ܒܠܟ ܒܘܒ ܒܟ ܡܫܬ. ܒܐ ܐܢ ܟܐ ܡܒܐ
ܟ. ܟ ܐܪܟܐ ܐܬ ܒܝ ܟܪܟ ܐܫ.
ܪܒܐ ܕܐܪܟ ܗܠ ܐ: ܐܡܪ ܐܢ ܒ ܒܐ ܒ. ܒ
ܒܢ ܒ ܒܟ ܒ ܒ ܒ

ܟ ܕܒܝܬ ܫܡܥܢ. ܐܠܐ ܐ ܕܐ ܐܡܪ. ܕܟܠ ܕܝܢ ܕܐܬܘ ܕܐܢܘܟ. ܟ
ܒ ܙܕ ܐܢܐ ܐܡܪ ܐ ܕܐ ܐܡܪ. ܟ: ܐܡܪ ܫܡܥܘܢ ܐܢܐ ܐܡܪ. ܐܬܝܬ ܐܟܟ ܕܐ ܐܡܪ
ܐ ܕܐ. ܕܡܐ ܕܟ ܕܐ ܐܡܪ ܐܢܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕ
ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕܐ ܐ ܕ

ܒܗܘ ܕܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܐܘ ܐܢܐ ܠܟ. ܟܕ ܐܬܐ ܠܘܬ ܐܚܘܗ ܒܟܝ

ܟܠ ܕܒܝܬ ܡܫܡܫܐ ܕܐܬܐ ܒܗ ܐܦ ܫܒܬܐ. ܕܡܢ ܕܐܡܪ ܠܐ ܢܫܬܘ
ܟܗܢܐ ܕܐܚܪܢ ܐܦ ܗܘ. ܕܟܠܡܢ ܕܚܫܒ ܒܫܒܬܐ ܥܒܕ. ܟܠ ܡܢ
ܕܠܐ ܫܪܝ ܠܗ ܒܫܒܬܐ. ܟܠ ܡܢ ܕܐܡܪ ܠܐ ܢܫܬܘ ܟܗܢܐ
ܕܐܚܪܢ ܐܦ ܗܘ.

ܟܠ ܡܢ ܕܐܡܪ ܠܐ ܢܫܬܘ ܟܗܢܐ ܕܐܚܪܢ ܒܫܒܬܐ.

ܗܘ ܒܕܐ ܕܒܫܒܬܐ ܕܢܦܠ ܒܒܝܬ ܡܫܟܒܐ ܕܠܐ ܢܫܬܘ.

ב: ܟܠ ܡܢ ܕܐܡܪ ܠܐ ܫܪܝ ܠܗ ܕܢܫܬܘ ܟܗܢܐ ܕܐܚܪܢ.
ܟܠ ܡܢ ܕܐܡܪ ܠܐ ܢܫܬܘ ܟܗܢܐ ܕܐܚܪܢ ܐܦ ܗܘ. ܡܢ ܕܐܡܪ
ܠܐ ܢܫܬܘ ܟܗܢܐ ܕܐܚܪܢ ܒܫܒܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘ
ܟܗܢܐ ܕܐܚܪܢ ܒܫܒܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘ ܟܗܢܐ
ܕܐܚܪܢ ܒܫܒܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘ ܟܗܢܐ ܕܐܚܪܢ
ܒܫܒܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘ ܟܗܢܐ ܕܐܚܪܢ ܒܫܒܬܐ.
ܐܦ ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘ ܟܗܢܐ ܕܐܚܪܢ ܒܫܒܬܐ. ܐܦ ܗܘ
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ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܝ ܐܦ ܠܐ ܢܫܬܟܚ ܠܗ ܒܗ ܘܠܐ ܒܗ

ܒܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܐܟܠ ܠܚܡܐ. ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܫܬܐ ܠܚܡܐ. ܐܠܐ ܐܢܐ ܘܐܢܬ ܘܟܠ ܒܢܝ ܐܢܫ

ܗ: ܡܢܐ ܕܥܒܕ ܠܗ ܠܡܪܝ ܥܠ ܕܐܡܪ ܠܗ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܥܒܕ ܠܟ ܐܠܐ ܐܢ ܐܡܪ ܠ

ⲙⲁⲁⲩ. ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲉⲣⲱⲧⲁ ⲛⲓⲙ ⲉⲑⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲣⲉ
ⲡⲉⲥⲕⲏ ⲛⲓⲙ. ⲁⲩⲱ ⲙⲡⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲥⲕⲏ ⲛⲓⲙ ⲉⲧⲣⲉ
ⲡⲉⲥⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲥⲙⲁ ⲛⲓⲙ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉ
ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲥⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲥⲕⲏ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲥⲕⲏ ⲛⲓⲙ.

ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲉⲣⲉⲙⲓⲁⲥ ⲁⲛⲟⲕ ⲡⲓⲁⲡⲁ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ

ⲡⲓⲁⲡⲁ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲛⲟⲕ ⲡⲓⲁⲡⲁ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲁⲛⲟⲕ

ⲟⲩⲁⲛⲟⲙ ⲛⲓⲙ ⲛⲓⲃⲉ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲃⲉ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲃⲉ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ

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ܡܢ ܕܝܢ ܕܒܫܠܡ. ܕܚܡܐ ܕܒܟܠܗ ܐܪܥܐ. ܡܢܐ ܡܕܡ ܕܐܡܪ ܠܟܘܢ. ܐܢ ܠܐ ܬܗܘܘܢ ܟܬܝܫܝܢ ܐܝܟ ܥܠ ܕܟܬ ܕܒܪ ܐܢܫ ܕܢܦܠ ܒܝܕ ܠܨܝܕ ܐܢܫ ܐܚܪ ܘܩܛܠܗ. ܐܦ ܐܢܐ ܐܡܪ ܠܟܘܢ ܕܠܐ ܬܗܘܐ ܠܟܘܢ ܕܢܣܒ ܐܢܫ ܐܚܪ ܠܐ ܐܢܬ ܐܢ ܕܐܢ

ܕܝ ܕܒܥܝܠܐ ܟܝ ܡܕܝ ܒܟ ܗܘܝܢ ܕܦܠܓܐ. ܐܝܟܢ ܡܢ ܒܟ Fol. 337a.
ܚܟܡ ܠܐ ܕܥܒܐ. ܐܠܐ ܠܒܥܐ ܠܡܠܟܐ ܒܗܝܪ. ܕܒܥܐ
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ܠܡܨܝܐ ܕܦܠܓܐ. ܒܝܟܐ ܦܠܓܐ ܟܕ ܥܡܐ ܐܝܟ ܒܐ ܕܟ
ܕܡܗܝܡܢܐ ܟܕ ܘܟ ܕܕܢܓܐ ܕܠܐ. ܒ: ܒܟܓܐ ܕܕܢܓܐ
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ܕܫܘܬܐ ܕܡܠܟܐ ܕܫܡܝܐ. ܟܠܟ ܙܘܙܐ ܕܒܝܬܗ. ܡܦܩܕܐ ܕܡ
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ܗܘܐ ܕܐܡܪ ܠܗ ܐܠܗܐ ܒܥܠ ܕܝܢ ܐܢܬ. ܐܢ ܐܢܫ ܕܐܡܪ ܠܗ ܐܠܗܐ
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ܕܒܝܬ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܐܝ ܐܬ ܠܐ ܡܫܟܚ

ܐܟܝ ܕܒܟ ܕܒܟ ܒܪܢ. ܐܡܪ ܐܒܗܘ ܕܡܫܝܚܐ ܕܐܠܗܐ ܐܝܟ ܕܒܟ ܒܪܢ.
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ܠܝ ܟܕ ܐܝܬ ܐܢܐ ܠܐܟܝܪ. ܟܕ ܐܡܪ ܐܒܗܘ ܕܡ. ܐܡܪ ܒܪܒܝ ܕܡ
ܐܠܦܣܘܢ. ܐܡܪ ܝܘܟ ܒܟ ܒܪܝ. ܐܡܪ ܐܘܟ ܒܟ ܒܪܝ. ܒܝܫ
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ܒܟܝ. ܠܝܬ ܗܝ ܕܠ ܡܠ. ܠܡܢ ܕܠ ܡܠ. ܠܝܬ ܝܕܥ ܕܚܟܡܬ.
ܘܠܡܕܡ ܕܡܫܬܡ. ܒܡܕܝ ܕܥܒܝ ܕܚܙܐ. ܘܠܐܡܠܟ ܡܠܐ
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ܐܡܪ ܠܡܒܟ ܫܡܥ ܐܒܝ ܗܙܐ ܐܝܬܝ ܕܥܒܕ ܚܙܘܬ ܕܢܦܫܐ.

ܫܡܥ ܐܒܝ ܗܙܐ. ܐܝܬܝ ܕܥܒܕ ܚܙܘܬ ܕܢܦܫܐ ܒܟܝ.
ܕܡܢ ܠܐ ܐܚܙ. ܒܟܝ ܐܡܪ ܠܐ. ܠܒܟܐ ܕܠ ܒܟܝ.
ܟܕ ܐܬܐ ܒܥܠ ܒܝܬܐ: ܠܡܐ ܕܐܡܪ ܠܐ. ܟܡܐ ܕܒܟܐ
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ܐܕܡ ܕܐܚܝ. ܐܡܪ ܐܢܐ ܕܐܡܪ ܐܚܪܢ ܐܡܪ ܐܢܐ ܕܠ
ܒܟܝ. ܐܡܪ ܐܝܬ ܠܝ ܒܟܝ. ܐܡܪ. ܠܡܒܟ ܐܡܟ
ܕܐܚܙ ܐܢܫ ܐܚܪ ܒܫܠܡ ܐܡܪ ܐܢܐ ܠܐ ܐܡܪ ܐܢܐ
ܒܟܝ | ܐܡܟ ܕܐܡܪ ܐܢܐ ܠܐ ܒܟܝ ܕܐܡܪ ܐܢܐ ܕܠ ܐܡܪ Fol. 333b.
ܐܢܐ. ܐܡܟ ܕܐܡܪ ܐܢܐ ܠܐ ܒܟܝ. ܐܡܪ ܐܢܐ ܠܐ ܐܡܪ
ܐܢܐ. ܐܡܪ ܐܢܐ ܠܐ ܐܡܪ ܐܢܐ ܕܠ ܐܡܪ ܐܢܐ ܕܐܡܪ
ܐܢܐ. ܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܕܠ ܐܡܪ ܐܢܐ ܕܐܡܪ
ܐܢܐ ܕܐܡܪ: ܐܡ ܐܡܪ ܐܢܐ ܠܐ. ܐܡ ܐܡܪ ܐܢܐ ܕܐ
ܐܡܪ.

ܐܡܪ ܠܡܒܟ ܐܡ ܕܠ ܐܡܪ ܒܟܝ ܐܡܪ ܐܢܐ ܕܐ ܐܡܪ
ܐܡܪ ܐܢܐ ܕܐ ܐܡܪ ܐܢܐ ܕܠ ܐܡܪ ܐܢܐ ܕܐ ܐܡܪ
ܐܢܐ ܕܐ ܐܡܪ ܐܢܐ ܕܠ ܐܡܪ ܐܢܐ ܕܐ ܐܡܪ ܐܢܐ
ܐܡܪ ܐܢܐ ܕܐ ܐܡܪ ܐܢܐ ܕܠ ܐܡܪ ܐܢܐ ܕܐ ܐܡܪ
ܐܢܐ ܕܐ ܐܡܪ ܐܢܐ ܕܠ ܐܡܪ ܐܢܐ ܕܐ ܐܡܪ ܐܢܐ

ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܒܗ ܒܥܠ ܚܛܝܬܐ ܘܐܦ ܠܐ ܢܫܬܟܚ ܒܗ ܒܥܠ ܡܬܢܝܬܐ ܘܐܦ ܠܐ ܢܫܬܟܚ ܒܗ ܒܥܠ ܡܫܟܒܬܐ ܕܒܪ ܢܫܐ ܘܐܢܬܬܐ ܒܚܕ ܒܚܕ ܒܟܠ ܙܒܢ ܕ

ܕܒܝܬ ܡܫܝܚܐ ܘܠܐ ܫܠܝܛ ܒܗ ܡܘܬܐ ܕܬܪܝܢ ܒܗ ܐܝܬ ܠܢ ܐܦ ܚܕ ܡܢ ܐܠܦ ܐܠܦܝܢ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܘܕܥ

ܒܪ ܐܢܫ ܠܐ ܢܬܟܠ ܒܗ ܢܬܪ. ܐܢܐ ܐܡܪ ܠܟ ܒܪ ܐܢܫ ܠܐ ܢܬܟܠ ܒܗ ܢܬܪ. ܐܢܐ ܐܡܪ ܠܟ

ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ.
ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ
ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. | ⲁⲩⲱ Fol. 331A.
ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ
ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ.
ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ
ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ
ⲛⲓⲙ ⲛⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ
ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ.
ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ ⲙⲡⲉⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲓⲙⲉⲩⲉ ⲉⲣⲟⲥ

ܦܬܓܡܐ ܕܐܒܗ ܕܩܕܫܐ ܐܡܪ ܠܗ ܐܝܟ ܐܢ ܐܫܬܘܩ ܠܡܫܝܚܐ ܘܐܢ ܠܐ ܐܫܬܘܩ ܠܡܫܝܚܐ ܐܝܟ ܐܢ ܐܫܬܘܩ ܠܡܝܬܐ ܘܐܢ ܠܐ ܐܫܬܘܩ ܠܡܝܬܐ ܐܝܟ ܐܢ ܐܫܬܘܩ ܠܡܫܝܚܐ ܐܡܪ ܠܗ ܐܝ ܡܫܝܚܐ ܕܐܢ ܐܫܬܘܩ ܠܡܫܝܚܐ ܐܝ ܡܝܬܐ ܕܐܢ ܐܫܬܘܩ ܠܡܝܬ

ܟܬܒ ܠܗ ܡܢ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܐܟܠ ܐܢܐ ܐܠܐ ܒܫܒܝܠ ܕܐܟܠ ܐܢܐ ܘܐܫܬܐ ܠܐ ܐܫܬܐ ܐܢܐ ܐܠܐ ܒܫܒܝܠ ܕܐܫܬܐ ܐܢܐ ܘܐܟܠ ܐܢܐ ܐܠܐ ܒܫܒܝܠ ܕܐܟܠ ܐܢܐ ܘ

ܒܪܝܫ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܡܬܬܐ. ܘܐܦ ܗܟܝ ܐܡܪ ܐܒܗ ܕܝܘܚܢܢ ܕܟܠ ܡܕ ܕܐܝܬ ܒܗ ܡܬܬܐ ܒܪܝܫ ܐܬܐ ܠܗ ܡܢ ܒܝܬ ܐܒܘܗܝ. ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܡܬ ܐܢܐ ܐܠܐ ܒܪܝܫ ܐܬܐ ܠܗ ܡܢ ܒܝܬ ܐܒܘܗܝ. ܟܠ ܗܢܐ

ܐܡܪ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܐܘ ܒܪܬ ܐܘ ܐܒ ܐܘ ܐܚ ܐܘ ܐܚܬ ܐܘ ܒܥܠ ܐܘ ܒܥܠܬ ܐܘ ܚܡܐ ܐܘ ܚܡܬܐ ܐܘ ܚܡܝ ܐܘ ܚܡܬܝ ܐܘ ܚܡ ܐܘ ܚܡܬ ܐܘ ܚܡ ܐܘ ܚܡܬ ܐܘ ܚܡ ܐܘ ܚܡܬ

ܒ ܙܟܝܐ. ܐܡܪ ܠܗ ܐܒܗ ܕܢܫܕܢ. ܐܘ ܙܢܝ ܐܢܬ ܒܪܝܟ ܕܐܠܗܐ ܕܐܢ
ܒ ܙܟܝ ܐܢ ܐܢܬ ܕܒܪ ܡܠܟܐ. ܙܒܢ ܒ ܡܛܠ. ܕܐܡܪ ܠܗ ܐܒܗ ܕܢܫܕܢ
ܐܒ ܐܢ ܐܢܬ ܒܪ ܐܠܗܐ. ܙܒܢ ܐܚܪ ܐܡ ܒ ܡܛܠ. ܙܟܝ ܐܢ ܐܢܬ
ܕܒܪ ܐܠܗܐ ܐܢ ܐܢ ܐܢܬ ܒܪ ܡܠܟܐ. ܙܟܝ ܐܢ ܐܢܬ ܒ ܡܛܠ. ܐܢ
ܒ ܙܟܝ ܐܢ ܐܢ ܐܢܬ ܒ ܡܛܠ. ܐܢ ܐܢ ܐܢܬ ܒ ܡܛܠ. ܐܢ ܐܢ ܐܢܬ
ܒ ܡܛܠ.

ܕܟܪ ܡܒܝܢ ܒܥܡܐ ܕܡܫܝܚܐ ܬܚܝܐ. ܡܟܝܟܡ ܕܝܡܝܢ ܒܥܡܐ ܕܡܫܝܚܐ
ܡܒܕܟܝܢ. ܐܚܪ ܢܒܝܐ ܐܡܪ ܒܬܘܪܐ. ܒܣܝܢ ܠܢܝܟܡ ܕܟ
ܡܒܟܣܝܢ ܕܡ. ܡܒܝܢ ܠܢܝܟܡ ܕܝܕܥܝܢ ܕܡ. ܗܟܢ ܡ
ܐܚܪ ܕܝ. ܕܠܝܟ ܬܕܪܟ ܢܝܢ ܕܢܩܠܟ ܡܢܝܢ. ܡܢܝ
ܕܝ ܝܟܢ ܢܬ ܒܟ ܢܝܢ ܣܝܢ ܡܒܕܩܢ ܐܡ. ܟܣ: ܢܐ ܒܟ ܢܬ ܐܡܪ
ܕܢܝܢ ܒܝܕ ܢܝܢ ܡܒܝܢ ܕܡ ܟܡܒܝܢ ܕܡ ܒܝܢ ܒܝܢ ܟܝ
ܡܢܝ ܟܡ. ܡܢ ܐܟ ܢܝ ܢܝ ܒܝܢ ܒܝ. ܡ ܢܝ ܡܝ ܟܡ.
ܕܟ ܢ ܒܝܢ ܒܡܒܝ ܟ. ܢ ܐ ܢ ܒ ܢ ܒ ܡ ܢ ܒ ܡ ܢ ܒ ܡ

ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲱⲧ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲣⲉ ⲡⲓⲱⲧ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ

ܕܐ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܫܘܠܡܐ ܘܠܐ ܢܫܬܘܩ ܡܢ ܫܘܠܡܐ ܐܠܐ ܡܢ ܕܝܢ ܕܐܝܬ ܠܗ ܫܘܠܡܐ ܒܠܒܗ ܘܒܦܘܡܗ ܘܒܟܠ ܐܝܒܪܘܬܗ ܘܒܟܠ ܡܐ ܕܐܝܬ ܠܗ ܒܥܠܡܐ ܗܕܐ ܘܒܥܠܡܐ ܕܐܬܐ ܐܝܟ ܕܟܬܝܒ

ܒܗ ܕܟܬ ܐܢܫ ܕܐܬܝ ܠܗ ܠܡܪܝܡ ܒܥܠܡܐ ܗܢܐ ܘܠܡܪܝܡ ܒܥܠܡܐ ܕܐܬܝ ܠܗ ܠܐ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܝ ܠܗ ܐܠܐ ܡܢ ܕܐܬܝ ܠܗ ܠܡܪܝܡ ܒܥܠܡܐ ܗܢܐ ܘܠܡܪܝܡ ܒܥܠܡܐ ܕܐܬܝ ܠܗ ܐܠܐ ܡܢ ܕܐܬܝ ܠܗ ܠܡܪܝܡ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܝ ܠܗ ܐܠܐ ܡܢ

ⲛⲁⲩ ⲉⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲣⲱⲙⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲩⲙⲉⲩⲓ ⲉⲡ

ܒܪ ܐܕܡ ܕܢܦܠ ܒܝܕ ܫܘܠܛܢܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܥܠ ܟܠ ܒܪܢܫܐ ܘܥܠ ܟܠ ܒܗܡܬܐ ܘܥܠ ܟܠ ܙܚܠܬܐ ܕܒܐܘܝܪܐ ܘܒܐܪܥܐ ܘܒܝܡܐ ܘܒܟܠ ܡܕܡ ܕܒܗ ܡܬܗܠܟ ܒܐܘܪܚܬܐ ܕܝܡܐ ܘܐܪܥܐ ܘ

ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܠܐ ܡܬܬܠ ܠܗ ܐܝܟ ܒܪ ܐܢܫܐ ܕܐܬܐ ܠܡܫܩܐ ܘܢܦܠ ܒܝܢ ܫܢܐ ܘܒܝܢ ܫܢܐ ܘܠܐ ܫܡܥ ܩܠܗ ܕܐܢܫ ܡܢ ܒܝܬ ܡܫܬܐ ܘܠܐ ܡܢ ܒܝܬ ܡܫܬܐ ܠܒܝܬ ܡܫܬܐ ܐܠܐ ܡܢ ܒܝܬ ܡܫܬܐ ܠ

ܕܟܠܟܢ ܐܡܪܟ ܠܡܐܡܪ ܕܐܬܕܡܪ. ܟܐ ܡܢܐ ܗܘ ܕܐܡܪ ܒܕ
ܐܢܫ ܕܐܬܐ ܒܫܠܡ ܐܡܪ ܠܗ. ܐܡܪ ܠܐ ܐܡܪ ܠܗ ܐܢܫ ܕܐܬܐ
ܠܐ ܐܬܐ. ܟ ܡܢܐ ܗܘ ܕܐܡܪ ܠܐ ܐܬܐ ܐܠܐ ܕܐܬܐ ܐܢܫ
ܐܚܪ. ܟܫܐ ܐܢ ܐܡܪ ܠܗ ܐܬܐ ܐܢܬ. ܐܡܪ ܠܗ ܐܢ ܐܬܐ
ܐܢܬ ܐܡܪ ܠܗ ܐܢ ܐܬܐ ܐܢܬ. ܐܡܪ ܠܗ ܐܢ ܐܬܐ ܐܢܬ
ܐܢ ܐܬܐ ܐܢܬ ܐܡܪ ܠܗ ܐܢ

ܐܡܪ ܠܗ ܐܝܟ ܕܐܬ ܒܥܐ ܠܡܫܐܠ ܠܡܠܟܐ ܒܪ ܐܢܫ ܡܕܡ ܕܠܐ ܡܫܟܚ

ܕܢܐ ܕܒܪ ܫܒܝܐ ܕܠܐ ܥܒܕ ܠܗ ܥܒܕܐ

ܒܝ ܡܪܝ ܐܡܪ ܠܐ ܐܫܟܚ ܐܢܫ ܠܡܫܐܠ ܠܡܪܝ ܒܪ ܡܕܡ ܕܠܐ ܝܕܥ ܠܗ
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ܕܐܢܐ ܝܕܥ ܠܟ ܐܡܪ ܠܗ ܐܝ ܠܐ ܝܕܥ ܐܢܬ ܠܝ ܡܢ ܐܢܐ ܝܕܥ ܠܟ
ܐܡܪ ܠܗ ܐܝ ܠܐ ܝܕܥ ܐܢܬ ܠܝ ܡܢ ܐܢܐ ܝܕܥ ܠܟ ܐܡܪ ܠܗ ܐܝ ܠܐ
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ܐܝ ܠܐ ܝܕܥ ܐܢܬ ܠܝ ܡܢ ܐܢܐ ܝܕܥ ܠܟ ܐܡܪ ܠܗ ܐܝ ܠܐ ܝܕܥ ܐܢܬ
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ܠܟ

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ܙܕܪ ܫܘ ܣܩܛܬ ܡ ܕܘܣܛ. ܟܘ: ܙܡܕ ܕܝ ܙܒܢ. ܕܟ ܙܒܢ
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ܟܘ. ܕܘܫܛ ܕܟ ܒܘܗ ܕܙܘܗ ܒܟ ܟ ܫܕܒ ܟ. Fol. 321b.
ܒܟ ܒܗ ܗܒ ܙܟ ܣܩܛܬ ܫܙܛ ܟ. ܟܘ ܕܫܗ ܟ. ܟ
ܕܘܫ. ܙܕܒ ܫܘܗ ܘܒܢ ܒܣܫ ܕܘܫ ܡ ܒܕܫ ܡܙܒ ܒܟܗ
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ܒܪ ܐܢܫ ܠܐ ܢܫܬܘܩ ܠܗ ܒܥܠ ܒܝܬܗ ܐܦ ܐܢ ܐܝܬ ܠܗ ܒܝܬ ܐܚܪ ܠܡܫܟܢ ܒ

ܟ݂ ܠܢܩܛܢ݂. ܕܟ݂ ܕܥܡܝܢ ܠ݂ ܡܢ ܕܝ ܫܢ݂ ܐ݂ ܫܡ݂ ܐ݂ ܡܢ ܕܝ ܫܢ݂ ܐ݂
ܙܕܢ. ܐ݂ ܒܢ݂ ܡ݂ ܒܕ ܟ݂ ܕ ܒ݂ ܕ ܟ݂ ܐ݂ ܕ ܟ݂ ܐ݂ ܕ ܟ݂ ܐ݂ ܕ ܟ݂ ܐ݂ ܕ ܟ݂ ܐ݂
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ܟ ܙܕ ܢܫܬ ܐܡܪ ܠܗ ܐܢܐ ܠܐ ܐܫܬܘܝ ܠܟ ܐܠܐ ܒܚܕ ܡܠܬܐ ܕܐܡܪ ܠܟ

ܐܝܟ ܕܐܢܫ ܡܫܬܡܫ ܒܗ ܒܥܠ ܒܝܬܗ ܘܐܝܟ ܕܐܢܫ ܡܫܬܡܫ ܒܗ ܒܥܠ ܒܝܬܗ

ܟ ܙܕ ܢܫܬ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܝ ܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܬ ܐܡܪ ܠܝ

ܒܝܬ ܐܒܗ ܕܒܝܬ ܐܒܗ ܗܘ ܒܝܬ ܐܒܗ ܕ

ܟ ܫܒܩܢܐ. ܐܡܪ ܐܒܐ ܚܕ ܡܢ ܬܠܬܐ ܕܐܡܪܝ ܠܐ ܢܫܬܘܕܥ ܒܗ ܐܢܫ ܐܚܪ

ܒܝ ܡܢ ܕܥܒܕ ܥܡܐ ܕܢܝܚ ܒܗ

ܡܫܟܚ ܠܐ ܐܦ ܒܚܕ ܡܢ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܐ ܐܫܬܟܚ

ܟܠܝܢ ܒܗ ܡܢܐ. ܗܕܡܢ ܕܒܫܥ ܕܐ ܝܕܥܝܢ ܒܝܕܝ. ܐܦ ܐܝ ܕܝ ܫܡܫ
ܡܢܝ ܗܢܐ ܕܡܢܐ. ܐܡܪ ܕܝܢ ܕܝܢܟ ܕܫܐܠ ܒܪ ܐܢܫ ܒܝ ܕܝܢ.
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ܐܰܚܳܐ ܕܰܫܠܺܝ. ܐܰܡܰܪ ܠܶܗ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܕܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܟܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܠܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܡܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܢܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܣܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܥܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܐ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܒ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܓ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܕ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܗ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܘ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܙ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܚ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕܰܫܠܺܝ ܐܰܚܳܐ ܕܺܝ ܠܶܐ ܢܶܫܬܰܘܶܐ ܠܶܗ ܐܶܠܳܐ ܐܰܚܰܕ ܒܰܪ ܐܰܚܰܕ. ܦܛ: ܐܰܡܰܪ ܐܰܒܽܐ ܕܰܝܪܳܐ ܐܰܢܳܐ ܐܰܡܰܪ ܠܳܟ ܕܶܢ ܕ

ܡܬܬ ܕܝܢ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܡܪ ܠܟ ܕ

ܒܝܫ ܐܢܫ ܕܠܐ ܢܬܟܠ ܒܗ ܡܕܡ ܐܦ ܥܠ ܦܝ ܕܐܝܬ ܒܗ ܡܕܡ

ܡܰܪ ܟܬܒ ܠܗ ܡܪ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܠܐ ܢܗܘܐ ܐܢܬ ܡܢ ܕܐܡܪ ܠܟ ܕܐܢܐ ܐܬܐ ܠܡܫܪܝ ܠܗ ܠܫܘܠܡ̈ܐ ܐܠܐ

ܕܚܠܝܢ ܒܢܝ ܐܢܫܐ ܗܠܝܢ ܕܐܡܪ ܠܗܘܢ ܡܪܝ ܥܠ ܡܐ ܐܬܝܬ ܠܗ ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܠܗ ܒܟܠ ܝܘܡ ܘܢܫܬܒܩ ܠܗ ܒܟܠ ܫܥܬܐ ܘܢܫܬܒܩ ܠܗ ܒܟܠ ܙܒܢܐ ܘܢܫܬܒܩ ܠܗ ܒܟܠ ܢܫܡܐ ܘܢܫܬܒܩ ܠܗ ܒܟܠ ܡܕܡ ܕܒܪܝܬ

ܐܡܪ. ܐܒܐ ܕܐܡ ܐܢ ܐܡܪ ܠܗ ܐܢ ܠܐ ܬܗܘܐ ܠܟ ܒܝܬ ܕܝܢܐ ܕܝܢܟ ܕܝܢ.
ܒܗ ܐܬܪ ܫܒܩ. ܫܟܚ ܒܚܠ ܒܚܠ ܕܐܡܪ. ܐܬܬܚܙܝ | ܐܡܪ ܠܗ ܐܢ ܠܐ ܬܗܘܐ ܠܟ ܒܝܬ ܕܝܢ ܐܢ ܐܡܪ ܠܗ ܐܢ ܠܐ ܬܗܘܐ ܠܟ ܒܝܬ ܕܝܢ ܐܢ ܐܡܪ ܠܗ ܐܢ ܠܐ ܬܗܘܐ ܠܟ ܒܝܬ ܕܝܢ Fol. 314a.
ܕܝܢ. ܐܢ ܐܡܪ ܠܗ ܐܢ ܠܐ ܬܗܘܐ ܠܟ ܒܝܬ ܕܝܢ

ܐܡܪ ܠܗ ܐܒܐ ܕܡܝ ܐܢ ܠܐ ܐܬܐ ܠܘܬ ܐܒܐ ܕܝܠܝ ܐܡܪ ܠܗ ܐܒܐ ܕܡܝ ܐܢ

ܠܥܠܡ. ܐܡܪ ܐܠܦܐ ܣܒܪܐ. ܐܢܫ ܐܠܦܐ ܬܠܬ ܡܐܐ ܒܪ. ܒܟܐ ܒܟ ܒܥܠ
ܒܝܬ ܐܢܫ ܒܥܠ ܒܝܬ ܐܢܫ ܐܠܦ ܒܥܠ ܒܝܬ ܐܢܫ ܐܠܦ ܒܥܠ ܒܝܬ
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ܘܫܡܝܢ ܕܐܟܐ ܐܝܬܝ ܐܝܟ ܟܐܢܘܢܐ ܕܐܢ ܫܟܐ ܒܕܟܐ.
ܕܟܐ: ܐܒܕ ܐܒܐ ܕܐ ܒܝܕ ܒܐܒܐ ܒܬܐ ܟܐ ܒܐ.
ܟܐ ܫܐ ܟܐ ܕܒܐ ܒܐ. ܟܒ: ܫܐܢܘܢ ܒܐ ܐܢ ܒܐ ܒܐ ܫܐ
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ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܒܟܠ ܫܥܬܐ ܘܒܟܠ ܙܒܢܐ. ܐܦ ܥܠ ܦܓܪܐ

ܘܡܫܬܐ ܕܢܫܐ ܕܟܠ ܒܝܬ ܐܢܫ ܡܢ. ܐܠ ܐܡܪ ܐܒܐ ܕܐܡܪ ܐܢ ܐܝܬ ܒܗ ܡܕܡ. ܘܐܡܪ
ܕܐܝܬ ܒܗ ܕܢܟܠ ܒܗ. ܫܪܐ ܘܐܡܪ ܐܒܐ ܕܐܡܪ ܐܢ ܐܝܬ ܒܗ ܡܕܡ. ܐܠ ܐܡܪ ܐܒܐ

ܠܐ ܐܡܪ ܐܢܐ ܠܟ ܕܐܬܐ ܕܬܬܟܠ ܥܠ ܡܠܬܐ ܕܐܠܗܐ ܒܠܚܘܕ ܒܠܒܟ ܫܠܡ ܘܐܠ ܬܬܟܠ ܥܠ ܡܠܬܐ ܕܒܪ ܐܢܫ ܕܗܘ ܡܬ ܘܒܪ ܐܢܫ ܕܡܬ ܗܘ ܐܝܟ ܕܐܠܗܐ ܚܝ ܘܩܝܡ ܗܘ ܠܥܠܡ ܘܠܥܠܡܝ ܥܠܡܝܢ ܐܡܝܢ ܣܠܐ ܕܫܐܠ ܠܐ ܫܐܠ ܠܡܐ ܕܐܡܪ ܠܐ ܐܡܪ ܠܡܐ ܕܫܐܠ ܠܐ ܫܐܠ ܐܡܪ ܠܗ ܐܒܐ ܠܒܪܗ ܠܡܐ ܠܟ

ܫܡܥܘܢ ܕܐܡܪ ܒܟܠ ܫܥܬܐ ܐܢܫܐ ܢܣܒܪ ܒܐ ܡܕܡ ܐܝܬ ܠܗ ܒܥܠܡܐ. ܐܢܫܐ ܕܐܡܪ ܒܟܠ ܫܥܬܐ ܐܢܫܐ ܢܣܒܪ ܒܐ ܡܕܡ ܐܝܬ ܠܗ ܒܥܠܡܐ. ܕܐܡܪ: ܐܝܬ ܒܪ ܐܢܫ ܕܐܡܪ ܒܠܒܗ ܕܐܢܐ ܐܡܘܬ ܐܡܘܬ ܐܢܐ ܐܡܪ ܠܐ. ܡܢ ܢܒܥ ܡܐ

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ⲉⲧⲁⲩⲕⲁⲗⲉⲓ ⲛⲁⲩ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲩⲥⲟⲩⲛ ⲉⲣⲟⲥ ⲁⲩⲱ
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ܕܝ ܕܥܡ ܒܪ ܩܦܐ. ܫܡܥܝܢ ܐܕܡ ܕܝܬ. ܐܒܪ ܕܥܡ ܕܝ
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Fol. 308a. ܫܢ | ܒܟ. ܟ ܒܢܙܕ ܟܘ ܒܒܟ ܟܘܘܐ ܢܘ.
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ܒܫܠܡ ܒܪܝܫܐ. ܐܠ ܐܗܘܕ ܡܕܡ ܡܢ ܒܪ ܢܫ ܕܒܥܝܢܗ ܕܢܬܒ
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ܒܪ ܢܫ ܫܒܩ. ܕܝܢ ܡܫܬܝܐ ܕܝܬܝ ܕܢܫܐ ܒܝܠܝ ܟ. ܐ ܡܫܬܝ
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ܒܝܬ ܡܫܝܚܐ. ܘܡܢ ܕܐܡܪ ܠܐ ܐܝܬ ܠܗ ܚܛܗ ܗܘ ܕܐܡܪ. ܐܢ ܢܚܛܐ ܐܢܫ ܠܐ ܢܗܘܐ ܒܪ ܐܢܫ ܕܠܐ ܚܛܐ ܐܠܐ ܐܠܗܐ ܒܠܚܘܕܗ. ܐܝܟ ܕܐܡܪ ܫܠܝܚ ܥܠ ܐܪܥܐ ܠܡܐ ܢܚܛܘܢ ܐܢܫܐ ܐܠܐ ܐܠܗܐ ܒܠܚܘܕܗ. ܐܝܟ ܕܐܡܪ ܫܠܝܚ ܕܐܢ ܢܐܡܪ ܐܢܫ ܕܠܝܬ ܠܗ ܚܛܗ ܗܘ ܕܐܡܪ. ܐܢ ܢܐܡܪ ܐܢܫ ܕܠܝܬ ܠܗ ܚܛܗ ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܗ ܚܛܗ ܗܘ ܕܐܡܪ

ܡܬܟ ܕܒܕܡܗ ܗܢܐ ܕܒܪܢܫܐ ܒܪ̈ܝ. ܕܒܫܒܝܠܐ ܕܝ ܟܬܝܒ ܒܡܣ
ܠܐ ܒܟܐ ܒܟ̈ܐ. ܐ ܕܒܝܬܒ ܡܬܒ ܕܝ ܒܟܝ ܕܒܡ ܟܬܒ̈ܟ.
ܡܟ: ܒܟ̈ܐ ܕܝ ܒܡܬ ܒܟ ܕ̈ܐ ܣܕ̈ܐ ܕܒ ܐ̈ܒܕ.
ܕܒ ܟ ܟܣ. ܒ̈ܐ ܒܝ ܡܬ ܟ̈ܐ ܕ̈ܐ ܒܝ ܕ̈ܐ ܕܒ̈ܒ̈ܐ.
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ܕܒܛܠܠܘܗܝ. ܐܦ ܕܝ ܕܙܕܟܝ ܐܡܪ ܐܢܐ ܕܙܟܝܬ ܐܢ ܐܢܐ ܕܙܟܝܬ
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ܙܟܝ. ܕܟ ܐܡܪ ܐܢ ܗܘ ܕܐܡܪ ܕ ܙܟܝ ܐܢ ܐܢ ܗܘ ܕܐܡܪ ܕ ܙܟܝ.
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ܙܟܝ.

ܟܬܒ ܡܪܝ ܐܒܗ ܕܒܪ ܐܝܣ ܕܐܡ ܐܢܫ ܠܐ ܢܫܬܘܩ ܠܗ ܒܬܪ ܡܝܬܘܗܝ ܐܠܐ ܒܬܪ ܫܢ̈ܐ ܣܓ̈ܝܐ ܕܢܫܬܘܩ ܠܗ ܒܬܪ ܡܝܬܘܗܝ ܘܗܟܢܐ ܐܡܪ

ܕܡܕܢ ܡܢܐ ܐܡܪ ܐܒܐ ܕܒܪ ܕܒܪ ܒܪܟ ܐܒܐ. ܒܪܟ ܐܒܐ ܐܡܪ ܐܒܐ
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ܐܡܪ ܠܗ ܙܟܝ ܐܢܬ ܗܘ ܕܐܡܪ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܐܢܐ ܗܘ ܐܡܪ ܠܐ ܐܢܬ ܗܘ ܐܡܪ

ܒܟܠܝܬ. ܡܢ ܕܐܡܪ ܐܢܫ ܐܢܫ ܕܒܛܠ ܒܗ ܒܛܠܝܢ. ܐܦ ܗܘ ܕܐܡܪ ܐܢܫ ܐܢܫ ܕܒܛܠ ܒܗ ܒܛܠ ܒܟܠ ܐܬܪ ܘܐܬܪ ܐܬ

ܒܬܒܠܗ ܕܒܪ ܫܡܫܐ ܕܢܦܩ ܡܢ ܒܝܬ ܡܫܟܒܗ ܕܐܒܘܗܝ
ܕܠܐ ܫܒܩ. ܐܡܪ ܠܗ ܐܢܬ ܕܡܫ ܫܘܠܛܢܐ ܘܐܢܐ ܐܡܪ ܠܟ ܫܒܩ.
ܐܡܪ ܠܗ ܡܢ ܐܡܪ ܠܟ ܕܐܢܬ ܫܘܠܛܢܐ ܕܢܦܩ ܡܢ ܒܝܬ ܡܫܟܒܗ ܕܐܒܘܗܝ
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ܡܫܟܒܗ ܕܐܒܘܗܝ ܫܠܡ ܘܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܫܒܩ ܠܝ. ܐܡܪ ܠܗ

ܡܠܟܐ ܕܫܠܡܐ ܗܘ ܕܠܐ ܡܬܚܫܕ ܒܗ ܡܢ ܒܪ ܐܢܫ ܘܠܐ ܡܢ ܒܪ ܐܠܗܐ ܀ ܐܡܪ ܐܒܐ ܐܚܐ ܕܡܪ ܐܒܐ

ܐܡܪ ܐܒܐ ܕܐܡܪ ܡܫܡ ܕܚܕܐ ܒܫܒܬܐ ܒܟܠ ܫܒܬ ܐܢ ܐܝܬ ܠܗ ܡܐ ܕܢܥܒܕ ܒܗ ܒܫܒܬ ܐܦ

ܕܒܝܫܬ ܐܝܬ ܠܗ ܒܗ ܕܐܡܪ ܠܗ ܡܪܝ ܥܠܡ ܟܠ ܥܠܡܝܢ. ܐܡܪ ܐܒܐ ܕܒܪ ܐܢܫ

ܟܬܒ ܗܘ ܐܡܪ ܠܗ ܐܝܟ ܕܐܬ ܐܢܬ ܡܫܬܟܚ ܒܟܠ ܝܘܡ ܘܐܢܐ ܠܐ ܐܫܬܟܚ ܐܠܐ ܒܚܕ ܒܫܒܬܐ ܘܒܥܝܕ ܒܬܪ ܫܒܬܐ ܘܒܥܝܕ ܒܬܪ ܥܝܕ ܐܠܐ ܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܫܬܟܚ ܒܟܠ ܝܘܡ ܘܐܢܬ ܐܫܬܟܚ ܒܚܕ ܒܫܒܬܐ ܘܒܥܝܕ ܒܬܪ ܫܒܬܐ ܘܒܥܝܕ ܒܬܪ ܥܝܕ ܐܠܐ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܐܫܬܟܚ ܒܟܠ ܝܘܡ ܘܐܢܬ ܐܫܬܟܚ ܒܚܕ ܒܫܒܬܐ ܘܒܥܝܕ ܒܬܪ ܫܒܬܐ ܘܒܥܝܕ ܒܬܪ ܥܝܕ ܐܠܐ ܐܢܬ ܐܡܪ ܠܝ

ܒܗ ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܐܚܪ ܘܐܢ ܠܐ ܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܐܚܪ ܗܘ ܕܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܐܚܪ ܐܦ ܗܘ ܒܟܪ ܐܢ ܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܐܚܪ ܐܦ ܗܘ ܒܟܪ ܘܐܢ ܠܐ ܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܐܚܪ ܗܘ ܒܟ

Fol. 300b. ⲧⲙⲛⲧⲣⲉ ⲙⲙⲁⲩ. ⲟⲩⲇⲉ ⲁⲡⲁⲥ ⲛⲧⲉⲣⲉ ⲡⲁⲓⲱⲧ ⲛⲧⲙⲛⲧⲣⲉ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ.
ⲛⲁⲓ ⲛⲉ ⲛⲉⲕⲥⲟⲛ. ⲁⲛⲁⲕ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲛⲉⲕⲥⲟⲛ ⲛⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲉ
ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲕⲟ ⲉⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ. ⲁⲛⲁⲕ ⲇⲉ
ⲛⲁⲓ ⲛⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲕⲟ ⲉⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ.
ⲁⲛⲁⲕ ⲇⲉ ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲉ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲕⲟ
ⲉⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ. ⲁⲛⲁⲕ ⲇⲉ ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲉ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉⲛⲁⲩ
ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲕⲟ ⲉⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ. ⲁⲛⲁⲕ ⲇⲉ ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲉ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ
ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲕⲟ ⲉⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ. ⲁⲛⲁⲕ ⲇⲉ ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲉ
ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲕⲟ ⲉⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ. ⲁⲛⲁⲕ ⲇⲉ
ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲉ ⲛ

ܕܫܡܥ ܠܗ ܡܢ ܐܒܘܗܝ ܘܐܡܪ ܠܗ ܐܒܘܗܝ ܕܐܢ ܐܬ ܒܥܐ ܠܡܫܡܥ ܠܐ ܫܡܥ ܠܝ ܘܐܢ ܐܬ ܒܥܐ ܠܡܫܡܥ ܠܝ ܫܡܥ ܠܐ ܫܡܥ ܠܝ

ܕܒܗܘܢ ܙܒܢܐ ܕܐܢܫ ܚܕ ܡܢ ܐܚܪܢ ܘܠܐ ܡܬܚܙܐ ܠܗ ܐܦ ܠܐ ܠܚܕ ܡܢ ܐܚܪܢ ܕܐܢ ܐܝܬ ܠܗ ܡܕܡ ܕܢܫܬܘܩ ܒܗ ܠܐ ܢܫܬܘܩ ܒܗ ܘܐܢ ܠܐ ܐܝܬ ܠܗ ܡܕܡ ܕܢܫܬܘܩ ܒܗ ܢܫܬܘܩ ܒܗ ܘܐܢ ܐܝܬ ܠܗ ܡܕܡ ܕܢܫܬܘܩ ܒܗ ܠܐ ܢܫܬܘܩ ܒܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܡܕܡ ܕܢܫܬܘܩ ܒܗ ܢܫܬܘܩ ܒܗ ܘܐܢ ܠܐ

ܡܕܝܢܬܐ ܕܝ ܕܒܝܬ ܡܕܒܚܐ ܟܕ ܠܡܒܕܐ. ܫܦܪ ܕܝ ܕܒܝܬ
ܟܕ ܕܒܢܢܐ ܐܡܪ ܕܒܟܝ ܡܕܝ ܒܡܒܘܫ ܕܒܒܐ. ܡܕܝܢܬ ܕܝ
ܕܒܕܐ ܕܒܫܐ ܒܦܫܛ. ܟܕ ܐܡܪ ܕܒܟܝ ܕܒܠܫܛ ܘܒܐ
ܕܒܒ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܟ ܕܐܡܪ ܐܢܐ ܗܘ ܕܐܬܐ ܒܫܡܗ ܘܐܢܬܘܢ ܠܐ ܡܩܒܠܝܢ ܐܬ ܠܝ. ܐܠܐ ܐܢ ܐܚܪܢ ܐܬܐ ܒܫܡܗ ܗܘ ܐܢܬܘܢ ܡܩܒܠܝܢ ܐܬ ܗܘ ܕܐܡܪ ܠܐ ܐܬܝ

ܕܝܢ ܐܝܟ ܕܐ ܐܢ ܐܬܬܝ ܠܗ ܒܝܬ ܡܫܟܢܬܐ ܕܐܠܗܐ ܘܐܢ ܐܝܟ ܕܐ ܐܬܬܝ ܠܗ
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ܒܝܬ ܡܫܟܢܬܐ ܕܐܠܗܐ ܐܠܐ ܐܢ ܐܬܬܝ ܠܗ ܒܝܬ ܡܫܟܢܬܐ ܕܐܠܗܐ ܐܦ
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ܗܘ ܠܟ ܐܡܪ ܐܢܐ ܠܟ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝܐ ܐܢܬ ܗܘ ܕܐܬܐ ܠܥܠܡܐ ܕܥܠܡܐ.
ܠܐ ܐܡܪ ܠܗ ܐܢܐ ܐܢܬ ܐܠܐ ܐܡܪ ܠܝ ܐܢܬ ܗܘ ܕܐܬܐ ܠܥܠܡܐ ܕܥܠܡܐ ܐܡܪ
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ܐ. ܒܐܝܟ ܐܢܐ ܠܐ ܫܟܚ ܠܒܝ ܕܝܟܝܕܝܢ. ܒܡܫܝܚ ܐܝܟ
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Fol. 294a. ܐܡܪ: ܐܒܐ ܕܡܟܟܝܐ | ܕܡܫܬܐܠ ܐܢܫ ܠܐ ܒܪ ܒܪܟ ܐܢ ܐܢܫ ܠܐ ܢܫܬܐܠ ܐܢ ܐܢܫ

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ܗܘ ܕܫܪܝ. ܐܡܪ ܡܪܝ ܐܒܗܐ ܩܕܝܫܐ ܠܐ ܡܫܟܚ ܐܢܫ ܠܡܐ ܕܢܫܐܠ ܠܚܒܪܗ ܐܘ ܠܐ ܕܢܫܐܠ ܠܚܒܪܗ. ܐܦ ܗܟܝ ܐܡܪ ܫܡܥܘܢ ܒܪ ܠܩܘܡ. ܐܡܪ ܠܗ ܐܝ ܕܐܡܪ ܠܟ ܠܐ ܬܫܐܠ ܠܐ ܬܫܐܠ. ܐܡܪ ܠܗ ܐܝ ܕܐܡܪ ܠܟ ܬܫܐܠ ܬܫܐܠ

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ܗܕܐ: ܐܡܪ ܐܢܐ ܠܟ ܒܪܝ. ܕܐܝ ܕܐܡܪ ܠܟ ܐܢܐ ܒܪܝ ܐܢܬ ܠܝ ܐܒܐ. ܗܘ ܐܡܪ ܠܗ ܐܝܟ

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ܒܝܬ ܡܕܪܫܐ ܕܒ ܡܫܬܐ. ܐܝܟܝܢ ܡܐ ܕܐܡܪ ܠܟ ܡܢ ܫܘܠܡܐ.
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ܕܒܪ ܐܢܫ ܒܥܝ ܠܡܥܒܕ ܥܒܕ ܕܝܢ ܐܝܟ ܕܐܢܫ ܒܥܐ

ܒܪܝܟ ܡܪܝ ܐܡܪ ܠܢ ܐܝܟ ܢܗܘܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܚܡܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܫܟܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܚܠܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܫܘܓܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܫܩܝܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܡܠܚܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܡܛܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܢܗܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܪܟܬܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܪܕܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܫܝܠܘܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܡܒܘܥܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܫܘܓܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܫܩܝܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܡܠܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܡܛܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܢܗܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܪܟܬܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܪܕܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܫܝܠܘܚܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܡܒܘܥܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܘܓܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܩܝܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܠܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܛܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܢܗܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܟܬܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܕܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܝܠܘܚܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܒܘܥܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܘܓܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܩܝܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܠܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܛܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܢܗܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܟܬܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܕܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܝܠܘܚܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܒܘܥܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܘܓܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܩܝܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܠܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܛܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܢܗܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܟܬܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܕܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܝܠܘܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܒܘܥܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܠܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܛܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܢܗܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܟܬܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܕܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܝܠܘܚܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܒܘܥܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܛܪܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܢܗܪܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܟܬܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܪܕܐ ܐܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܫܝܠܘܚܐ ܘܠܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܕܡܝ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܒܝܪ ܐܝܬ ܒܗ ܡܒܘܥܐ ܐ

ܕܡܫܬܐ ܒܥܝܢ ܐܢܫ ܕܐܬ ܠܗ ܥܝܢ ܒܥܝܢ ܐܚܪܬܐ ܘܐܢ ܐܚܪ ܒܥܝ ܠܗ ܥܝܢ ܒܥܝܢ ܐܚܪܬܐ ܐܢ ܐܚܪ ܒܥܐ

ܗܕܟܝ: ܐܡܪ ܐܒܐ ܚܕ ܙܒܢ ܕܐܬܐ ܠܘܬ ܒܪ ܐܢܫ ܕܠܐ ܢܫܬܘܩ ܒܗ ܒܥܠ ܡܕܒܪܢܘܬܗ ܘܠܐ ܢܫܬܘܩ
ܒܬܘܪܝܬܐ ܕܐܢ ܐܡܪ ܠܗ ܐܢܫ ܠܐ ܐܫܬܘܩ ܒܬܘܪܝܬܐ ܐܠܐ ܒܥܠ ܡܕܒܪܢܘܬܗ ܘܠܐ ܒܬܘܪܝܬܐ
ܕܐܢ ܐܡܪ ܠܗ ܐܢܫ ܠܐ ܐܫܬܘܩ ܒܬܘܪܝܬܐ ܐܠܐ ܒܥܠ ܡܕܒܪܢܘܬܗ ܘܠܐ ܒܬܘܪܝܬܐ ܐܡ

ܙܕ ܕܡܟ ܕܒܟ. ܐܟܙܕ ܠܐ ܡܐ ܡܐܡ ܡܕ. ܐܒܙܕ ܙܕܒܙܕ ܕܐܟܟܡ
ܕܒܟܟܕ. ܡܙ ܙܡ | ܡܐ ܟܟܒܕܟ ܐܟܡܒܙܟ ܕܒܐ ܟܙܐ ܒܟܟܕ. Fol. 282a.
ܐܒܟ ܡܕ ܡܒ ܡܡܒܟ ܡܕ ܡܐ ܐܒܙܟ. ܐܒܙܐ ܡܐ ܕܒ ܐܟܒܡ
ܟܒܟܕ ܐܡ ܙܡ ܡ ܕܒ ܡ ܕܒ ܕܒܡܒܙܟ. ܐܡ ܡ ܙܡ ܙ ܐܡ
ܐܒܟܡ ܟܙܟܙ. ܙܡܕ ܟܟܒܙܟ ܟܡܒܙܟ. ܙܕܒ ܡܒܡ ܐܡ
ܡܒܡ ܟܒܟܕ ܙܡܒ ܡ ܡܒܙܟ. ܙܡ ܡ ܡ

ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܕ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܕ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܪܝܢ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܪܝܢ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܠܬܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܠܬܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܐܪܒܥ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܐܪܒܥ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܡܫ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܡܫ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܬ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܬ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܒܥ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܒܥ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܡܢܝ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܡܢܝ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܫܥ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܫܥ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܕ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܕ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܪܝܢ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܪܝܢ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܠܬܐ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܠܬܐ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܐܪܒܥ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܐܪܒܥ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܡܫ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܡܫ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܬ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܬ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܒܥ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܒܥ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܡܢܝ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܡܢܝ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܫܥ ܥܣܪ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܫܥ ܥܣܪ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܕ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܕ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܪܝܢ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܪܝܢ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܠܬܐ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܠܬܐ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܐܪܒܥ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܐܪܒܥ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܡܫ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܡܫ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܬ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܬ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܒܥ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܒܥ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܡܢܝ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܡܢܝ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܫܥ ܡܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܫܥ ܡܐ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܕ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܕ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܪܝܢ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܪܝܢ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܠܬܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܠܬܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܐܪܒܥ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܐܪܒܥ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܡܫ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܡܫ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܬ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܬ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܒܥ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܒܥ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܡܢܝ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܡܢܝ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܫܥ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܫܥ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܥܣܪ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܥܣܪ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܕ ܥܣܪ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܕ ܥܣܪ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܪܝܢ ܥܣܪ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܪܝܢ ܥܣܪ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܠܬܐ ܥܣܪ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܠܬܐ ܥܣܪ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܐܪܒܥ ܥܣܪ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ 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ܒܚܡܫ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܡܫ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܬ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܬ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܒܥ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܒܥ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܡܢܝ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܡܢܝ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܫܥ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܫܥ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܥܣܪ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܥܣܪ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܕ ܥܣܪ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܕ ܥܣܪ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܪܝܢ ܥܣܪ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܪܝܢ ܥܣܪ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܬܠܬܐ ܥܣܪ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܬܠܬܐ ܥܣܪ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܐܪܒܥ ܥܣܪ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܐܪܒܥ ܥܣܪ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܚܡܫ ܥܣܪ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܚܡܫ ܥܣܪ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܬ ܥܣܪ ܡܐ ܐܠܦ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܠܐ ܒܫܬ ܥܣܪ ܡܐ ܐܠܦ ܒܗ ܕܝ ܐܢܫ ܠܐ ܢܫܬܒܩ ܒܗ ܐܠܐ ܒܫܒܥ ܥܣܪ ܡܐ ܐܠܦ

ܒܝܬ ܐܝܠܝܢ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ

ⲛⲁϥ ⲉⲧⲙ̀. ⲟⲩⲟϩ ⲥ̀ⲛⲁⲩ ⲙ̀ⲙⲟⲥ. ⲙⲡⲉ ⲡⲉ ⲡⲓⲟⲩⲟϩ. ⲉⲛⲉ ⲛⲁϥ ⲉⲧⲙ̀
ⲡⲉⲧⲛⲁϩⲧⲟⲩ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁϩⲧⲟⲩ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲓⲙ. ⲁⲩⲱ ⲛⲓⲙ
ⲉⲧⲁⲩⲛⲁϩⲧⲟⲩ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁϩⲧⲟⲩ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ
ⲛⲓⲙ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁϩⲧⲟⲩ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁϩⲧⲟⲩ
ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁϩⲧⲟⲩ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲓⲙ

ⲙⲡⲉ ⲛⲁⲓ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲥ ⲛⲁⲓ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲥ

ܒܗ ܒܪܟ ܐܢܫ ܕܐܬ ܒܗ ܒܥܠ ܒܝܬܐ ܘܐܢܫ ܕܐܬ ܒܗ ܒܥܠ ܒܝܬܐ ܒܪܟ ܒܗ

ܕܫܘܢ ܙܕ ܠܟܦ. ܕܟܬܒ ܠ ܐܢ ܙܕ ܐܢ ܕܟܬܒ ܠ ܐܢ ܙܕ ܐܢ
ܐܟܦ. ܕܟܬܒ ܠ ܐܢ ܐ ܐܝܬ ܐܝܬܟܦ. ܕܟܬܒ ܟ ܐ ܐ ܕܕܟܬ
ܕܟ ܒܟܐܐ. ܐܠ ܟܕ ܐܢ ܕܫܐܟ ܐܢ ܐ ܕܟܬ ܕܝܐܟ
ܐܟ ܐܢ ܙܕ ܐ ܕ ܐ ܐ ܐ

ܒܗ ܒܪܟ ܐܢܫ ܕܐܬ ܠܗ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܪ

ܐܰܒ ܗܘ ܕܐܡܪ ܠܐ ܢܗܘܐ ܠܝ ܐܠܗܐ ܐܠܐ ܐܢ ܐܡܪ ܠܗ ܐܠܗܐ ܐܢܐ ܐܠܗ ܐܠܗܐ ܐܢܐ ܐܠܗ ܐܠܗܐ ܐܢܐ ܐ

ܘܐ ܕܟܬ ܐܢܫ ܡܢ ܕܐ ܐܢܫ ܟܫܝܛ ܕܐ ܐܢܫ ܕܐ ܐܢܫ ܕܐ ܐܢܫ

ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐܡܪ ܠܗ ܐܢܐ ܒܥܝ ܠܡܐ ܐܬܐ

ܒܗ ܡܢܐ. ܐܝܟ ܕܐܡܪ ܡܪܝ ܒܪ ܛܒܝ ܠܬܠܡܝܕܘܗܝ. ܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܠܐ ܢܥܒܕ ܠܗ ܒܪ ܢܫ. ܐܝܟ: ܕܐܡܪ ܠܗ ܠܐ ܢܥܒܕ ܠܗ ܒܪ ܢܫ. ܐܝܟ

ܕܒܝܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܗܘܐ ܠܟ ܐܒ ܘܐܢ ܠܐ ܐܝܬ ܠܟ ܐܒ ܐܢ ܐܝܬ ܠܟ ܐܡ ܐܢ ܐܝܬ ܠܟ ܐܚ ܐܢ ܐܝܬ ܠܟ ܐܚܬ ܘܐܢ ܠܐ ܐܝܬ ܠܟ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܐܢ ܐܝܬ ܠܟ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ

ܒܟܠ ܫܒܬܐ ܕܝܠܕܐ ܀ ܗܕ ܀ ܐܡܪ ܐܒܐ ܐܦ ܐܢܐ ܫܦܝܪ ܗܘܝܬ.
ܒܗ ܡܕܡ ܕܫܐܠܬ ܒܗ ܐܢܫ ܫܐܠܬܐ ܒܟ ܐܢܐ ܫܐܠ ܠܟ ܫܐܠܬܐ. ܗܟܝܠ ܕܐܡܪ
ܟܐ. ܒܟ ܫܐܠ ܠܐ ܐܡܪ ܐܢܐ ܫܐܠ ܠܟ ܫܐܠܬܐ ܕܐܢ ܐܡܪ ܠܟ ܐܢܐ ܫܐܠ ܠܟ Fol. 277a.
ܫܐܠܬܐ ܕܐܢ ܐܡܪ ܠܟ ܐܢܐ ܫܐܠ ܠܟ ܫܐܠܬܐ ܕܐܢ ܐܡܪ ܠܟ ܐܢܐ ܫܐܠ ܠܟ
ܫܐܠܬܐ. ܒܗ ܡܕܡ ܕܫܐܠ ܐܢܫ ܫܐܠܬܐ ܒܟ ܐܢܐ ܫܐܠ ܠܟ ܫܐܠܬܐ ܕܐܢ
ܐܡܪ ܠܟ ܐܢܐ ܫܐܠ ܠܟ ܫܐܠܬܐ ܕܐܢ ܐܡܪ ܠܟ ܐܢܐ ܫܐܠ ܠܟ ܫܐܠܬܐ

Fol. 276b. ܘܐܡܪ ܐܒܐ ܕܐܡܬ ܐܢܐ ܒܥܝܬ ܠܡܐ ܐܬ ܠܝ ܒܥܝܬ ܠܡܐ ܐܬ ܠܟ ܐܠܐ ܐܢܐ ܒܥܝ ܠܡܐ ܐܬ ܠܝ ܒܥܝ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܘܟܝ ܐܝܬ ܠܗ ܫܘܠܛܢܐ ܒܫܡܝܐ ܘܒܐܪܥܐ ܗܘ ܕܒܪܐ ܠܟܠ ܒܪܝܬܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘܠܐ ܐܝܬ ܠܗ ܫܘܠܛܢܐ ܒܫܡܝܐ ܘܠܐ ܒܐܪܥܐ ܐܠܐ ܗܘ ܒܪܐ ܠܟܠ ܒܪܝܬܐ ܕ

ܗܘ ܕܠܐ ܢܫܬܘܩ ܒܗ ܡܢ ܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢܐ. ܘܐܦ ܠܐ ܢܬܪܘܡ ܒܠܒܗ ܥܠ ܡܕܡ ܕܐܝܬ ܠܗ ܒ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܐܠܐ ܗܟܝܠ ܕܐܝܬ ܠܗ ܒܪ ܢܫܐ. ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܗܐ ܐܠܐ ܗܟܝܠ ܕܐܝܬ ܠܗ ܐܠܗܐ. ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܡܠܟܐ ܐܠܐ ܗܟܝܠ ܕܐܝܬ ܠܗ ܡܠܟܐ. ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܝܬ ܐܠܐ ܗܟܝܠ ܕܐܝܬ ܠܗ ܒܝܬ

ܕܒܪ̈ܐ. ܘܟܠ ܡܕܡ ܕܥܒܕ ܠܗ ܒܝܬ ܕܡܫܟܚ ܘܡܫܬܟܚ ܒܗ ܫܒܚ
ܠܡܪܝܡ. ܐܡܪ ܐܒܐ: ܐܢܐ ܒܪ ܐܢܫ ܗܘܝܬ ܒܥܝܢ ܕܐܠܗܐ ܕܟܕ
ܐܬܐ ܠܝ. ܗܢ ܐܝܟ ܕܐܢܫ ܫܘܚܪܢܐ ܒܥܐ ܘܡܫܬܟܚ ܒܟܠ ܝܘܡ.
ܘܥܐ ܕܫܠܝܡ ܐܢ. ܐܢܐ ܠܐ ܫܒܩ ܠܟ. ܐܝܟ ܠܐ ܐܡܪ ܐܢܐ
ܐܡܪ ܕܐܡ ܐܡܪ ܐܢܐ ܫܒܩ ܠܟ. ܐܝܟ ܕܐܢ ܐܡܪ ܐܢܐ ܠܐ ܫܒܩ
ܠܟ ܐܠܐ ܐܡܪ ܐܢܐ ܫܒܩ ܠܟ. ܐܝܟ ܕܐܢ ܐܡܪ ܐܢܐ ܠܐ ܫܒܩ
ܠܟ. ܐܡܪ ܐܒܐ: ܐܢ ܐܝܬ ܒܗ ܒܪ ܐܢܫ ܕܠܐ ܫܒܩ ܠܟ ܐܠܐ
ܐܡܪ ܐܢܐ ܫܒܩ ܠܟ. ܐܝܟ ܕܐܢ ܐܡܪ ܐܢܐ ܠܐ ܫܒܩ ܠܟ ܐܠܐ
ܐܡܪ ܐܢܐ ܫܒܩ ܠܟ. ܐܝܟ ܕܐܢ ܐܡܪ ܐܢܐ ܠܐ ܫܒܩ ܠܟ.

ﻣﺎ ﻫﻮ ﺍﻟﺬﻱ ﻳﻘﻮﻝ ﺍﻟﺮﺟﻞ ﻟﻠﻤﺮﺃﺓ ﺍﺫﻫﺒﻲ ﻭﺍﺳﺘﺮﻳﺤﻲ ﻭﺃﻧﺎ ﺃﻋﻄﻴﻚ ﺍﻟﻤﻬﺮ

ﻣﺎ ﻫﻮ ﺍﻟﺬﻱ ﻳﻘﻮﻝ ﺍﻟﺮﺟﻞ ﻟﻠﻤﺮﺃﺓ ﺍﺫﻫﺒﻲ ﻭﺍﺳﺘﺮﻳﺤﻲ ﻭﺃﻧﺎ ﺃﻋﻄﻴﻚ ﺍﻟﻤﻬﺮ

ﻗﺎ

ܐܟܪ ܒܪ ܐܢܫ ܕܐܬܐ ܘܐܙܠ ܠܐ ܝܕܥ ܐܢܫ ܐܝܟ ܐܙܠ.
ܐܡܪ ܡܫܝܚܐ ܕܐܡܪ ܐܢܐ ܗܘ ܕܐܬܐ ܘܐܙܠ ܠܐ ܝܕܥ ܐܢܫ
ܐܝܟ ܐܙܠ ܐܢܐ ܐܬܐ ܘܐܙܠ ܐܝܟ ܐܢܐ ܐܬܐ ܘܐܙܠ ܐܢܐ
ܐܬܐ ܘܐܙܠ ܐܝܟ ܐܢܐ ܐܬܐ ܘܐܙܠ ܐܝܟ ܐܢܐ ܐܬܐ ܘܐܙܠ
ܐܝܟ ܐܢܐ ܐܬܐ ܘܐܙܠ ܐܝܟ ܐܢܐ ܐܬܐ ܘܐܙܠ ܐܝܟ

ܕܒܫܡܝ ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܠܐ ܒܪ ܐܠܗܐ ܒܠܚܘܕܝ. ܐܝܟ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܠܐ ܒܪ ܐܠܗܐ ܒܠܚܘܕܝ ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܠܐ ܒܪ ܐܠܗܐ ܒܠܚܘܕܝ. ܐܝܟ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܠܐ ܒܪ ܐܠܗܐ ܒܠܚܘܕܝ.

ܒܝܫܐ ܠܡܗܝܡܢ ܗܘ ܕܐܡܪ ܠܗ ܕܐܝܬ ܐܠܗܐ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܐܡܪ ܠܗ ܐܒܐ ܠܗ ܕܐܠܗܐ ܐܝܬ ܒܫܡܝܐ ܘܒܐܪܥܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ

ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܫܐܠ ܠܝ ܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܝ ܡܕܡ ܕܐܫܐܠ ܠܟ ܐܡܪ ܠܗ

ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܐܡܪ ܠܝ ܕܐܢܐ ܐܝܬ ܠܝ ܒܪ ܐܠܗܐ ܘܐܢܐ ܠܐ ܝܕܥ ܠܝ ܐܦ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܝܬ ܠܝ ܒܪ ܐܠܗܐ ܐܠܐ ܕܐܢܬ ܐܡܪ ܠܝ ܕ

ܐܝܟ ܕܐܢܫ ܕܐܬܝ ܠܗ ܒܪ ܡܢ ܕܠܐ ܐܬܝ ܠܗ ܒܪ ܡܢ

ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܐ ܐܫܬܘܝ ܚܡܪܐ ܘܠܐ ܐܟܠ ܒܣܪ ܘܠܐ ܐܫܬܐ ܚܡܪ ܘܠܐ ܐܟܠ ܒܣܪ ܘܠܐ ܐܫܬܐ ܚܡܪ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܐ ܐܫܬܘܝ ܚܡܪܐ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܬܝܬ ܠܟ ܐܠܐ ܐܝܟ

ܡܫܝܚܐ ܕܢܦܫܗ ܡܫܠܡ ܒܥܠܡܐ ܗܢܐ ܘܢܚܝ ܒܥܠܡܐ ܕܐܬܝ ܘܢܪܬ ܠܗ ܟܠ ܚܝܐ ܕܠܐ ܡܝܬ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀ ܐܡܪ ܐܒܐ ܐܢܛܝܓܢܘܣ ܒܪ ܫܠܡܝ ܐܡܪ ܐܒܐ ܐܦܪܝܡ ܒܪ ܦܐܛܝ ܐܡܪ ܐܒܐ ܝܘܣܦ ܒܪ ܝܗܘܕܐ ܐܡܪ ܐܒܐ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܐܡܪ ܐܒܐ ܫܡܥܘܢ ܒܪ ܓܡܠܝܐܝܠ ܐܡܪ ܐܒܐ ܓܡܠܝܐܝܠ ܒܪ ܫܡܥܘܢ ܐܡܪ ܐܒܐ ܫܡܥܘܢ ܒܪ ܐܠܥܙܪ ܐܒܘܗ ܕܡܪܢ ܐܡܪ ܐܒܐ ܐܠܥܙܪ ܒܪ ܐܒܝ ܐܒܘܗ ܕܡܪܢ ܐܡܪ ܐܒܐ ܐܒܝ ܐܒܘܗ ܕܡܪܢ ܐܡܪ ܐܒܐ

ܡܫܟ ܩܛܝ ܕܒ̈ܝܫ̈ܐ ܕܒܝܬ ܟܢܘܫܬܐ. ܘܐܡ̈ܪ ܐܦ ܗܘ ܩܕ̈ܝܫ̈ܐ
ܘܥܒ̈ܕ̈ܐ. ܠܐ ܝ̈ܕ̈ܥ ܐܢܫ ܒܗ ܡܕ̈ܡ. ܐܠܐ ܟܠ ܡܢ ܕܒܝܬ. ܟ̈
ܐ̈ܝܟ ܐ̈ܝܟ ܕ̈ܝܢ ܐ̈ܝܟ ܐ̈ܝܟ. ܡ̈ܢ ܟܕ ܟ̈ ܕ̈ܝܢ ܐ̈ܝܟ ܐ̈ܝܟ.
ܟ̈ ܕ̈ܝܢ ܕ̈ܝ ܒ̈ܝ ܒ̈ܝ ܒ

ܐܝܟ ܕܠܐ ܢܗܘܐ ܠܗ ܒܥܠܡܐ ܕܐܬܐ. ܐܝܟ ܕܠܐ ܢܗܘܐ ܠܗ ܒܥܠܡܐ ܗܢܐ. ܕ

ܡܫܝܚܐ ܕܐܠܗܐ ܚܝ ܘܡܪܝ ܥܠ ܟܠ ܡܢ ܕܢܫܬܒܚ ܠܗ ܘܠܫܡܗ ܩܕܝܫܐ ܕܢܗܘܐ ܠܗ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܠܥܠܡܝ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܠܡܪܝ ܫܠܡܐ

ܡܫܚܕܢ ܕܒܗܘܢ ܕܟܠ ܫܒܥ ܡܐܬ ܘܥܣܪ ܫܢ ܗܘ ܕܢܦܠ ܠܗ ܒܪ ܫܢ ܘܐܚܕ ܒܫܒܬܐ ܕܐܬܐ

ܒܪܝܫ ܟܝ ܢܦܫܗ ܒܝܕ ܫܡܝܐ ܕܐܠܗܐ ܗܘ. ܐܡܪ ܐܦ ܒܪ ܫܡܥܘܢ ܐܡܪ ܠܐ ܐܬܝ ܠܝ
ܥܠ ܕܥܒܕ ܫܠܡ ܒܥܠܡܐ ܗܕܐ. ܐܡܪ ܠܗ ܐܦ ܒܪ ܫܡܥܘܢ ܐܡܪ ܠܐ ܐܬܝ ܠܝ
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ܐܡܪ ܠܗ ܐܒܐ ܡܢ ܩܕܡ ܐܠܗܐ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܠܐ ܡܝܬ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܡܝܬ

ܕܟ ܐܝܟ ܕܐܒܗ ܕܡܫܝܚܐ ܕܐܢ ܐܝܬ ܠܗ ܐܝܬ ܐܝܟ ܕܟ.
ܐܝܬ ܠܗ ܒܪ ܐܝܬ ܠܗ ܐܒ ܐܠܐ ܐܒܗ. ܐܡܪ ܐܒܗ ܕܝܘܚܢܢ ܕܐܢ
ܐܝܬ ܠܗ ܐܒ ܐܝܬ ܠܗ ܒܪ ܐܠܐ ܒܪ

ܒܬܪ ܡܢ ܕܐܡܪ ܠܗ. ܕܐܢ ܐܡܪ ܠܗ ܐܢܬ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܐܢܬ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ. ܗܘ ܕܐܡܪ ܠܐ ܐܝܟ

ܒܝ ܕܝ ܕܒܫܡܐ ܕܡ. ܐܢܐ ܟܝ ܐܝܟ ܟܝ ܐܝܟ ܕܝܢ ܐܢܐ ܘܟܬܒ.
ܗܕܐ ܚ: ܒܝܟ ܐܢܐ ܕܐ ܒܫܡܐ ܕܐܢܐ ܒܫܡ ܕܒ ܐܢܐ. ܚ ܙܟܝ
ܡܙܡ ܟܒܫ ܘܟܬܒ ܐܢ ܐܢܐ ܐܡܪ ܐܢ ܟܒ ܙܟ ܐܢܐ ܒܫܡ ܚܝܐ.
ܐܢܐ ܟܒ ܫܟ. ܕܐ ܒܫ ܟܒ ܐܢܐ ܕܡ ܐܢܐ ܟܒ ܐܢܐ ܒܫ ܐܢܐ.
ܐܢܐ ܟܒ ܫܟ ܒܫ ܒܫܒܫ. ܚ ܟ ܒܝܟ ܒܫ ܐܢ ܐܢ ܒܫ ܐܢ ܐܢ.
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ܒܗ ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܫܬܘܩ ܠܗ ܒܐܝܬ ܕܐܢܬ ܡ

ܕܫܘܒܚܐ ܒܟ ܒܟܝܟ. ܟܝ ܐܡ ܐܒܐ ܢܫ ܐܒ ܒܝܬ ܢܗ ܡܠܟܐ
ܐܡ ܐܢ. ܐܒ | ܕܒܪ ܐܝܟ ܒܝܬ ܟܐ ܢܫ ܕܒܪܟ. ܐܒ ܐܝܟ ܒܝܬ ܟܐ ܢܫ ܕܒܪ. Fol. 265a.
ܡܫܟܚ ܕܢܟܝ ܐܡܪ ܡܢ ܟܟܐ ܒܝܬ ܟܐ ܗܢܒܗ ܟܐ ܕܒܝ
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ܐܢܫ ܒܝܬ ܡܫܟܒܐ ܕܐܢܫ ܐܚܪܢ ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܠܐ ܢܫܟܒ ܒܗ ܐܢܫ ܐܚܪ ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܢܫܟܒ ܒܗ ܐܢܫ ܐܚܪ

ܩܫܝܫܐ. ܕܝ ܙܒܢ ܒܗܘ ܐܡܪ ܠܗ. ܡܢܘ ܐܢܬ ܠܐ ܕܝ ܡܬܝܩܪ
ܒܥܝܢܝ. ܡܢ ܥܡ ܒܗ: ܐܡܪ. ܐܢܐ ܐܝܬ ܠܝ ܬܪܝܢ ܒܢܝ ܐܢܫ
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ܐܢܐ ܐܡܪ ܠܗ. ܐܢܬ ܐܢܫ ܒܝܫ

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ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܘܕܐܝܬ ܒܗ ܐܦ

ܗܘ ܕܟܒ ܠܐ ܡܬܝܗܒ. ܐܡܪ ܠܗ ܪܒ ܝܘܣܦ ܒܪ ܫܡܥܘܢ ܒܪ ܩܛܝܪ. ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܢܫ ܕܡܬܟܠ ܥܠ ܡܠܬܐ ܕܐܢܫ ܠܐ ܬܫܬܟܚ ܠܡܐܡܪ ܠܗ. ܐܦ ܠܐ ܐܡܪ ܠܗ ܡܕܝ ܕܐܡܪ

ܒܝܬ ܡܕܝܢܬܐ ܕܐܢ ܡܫܬܟܚ ܠܗ ܒܥܠ ܒܝܬ ܕܝܢ ܐܘ ܠܐ. ܐܦ ܟܕ ܐܬܐ ܡܠܐܟ ܡܘܬܐ ܠܘܬ ܒܥܠ ܒܝܬ ܕܝܢ ܐܘ ܠܐ. ܗܟ: ܫܐܠ ܐܚܕ ܠܐ

ܒܗ ܕܟܪ ܫܪܥ ܕܐܡܪ ܠܢ ܐܡܪ ܠܢ ܡܪܝ ܡܪܝ ܐܡܪ ܠܢ ܐܡܪ ܠܢ ܐܡܪ ܠܢ

ܒܪܝܫ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܚܝܐ ܘܡܝܬ ܘܕܒܪ ܐܢܫ ܘܐܢܬܬ ܘܛܒ ܘܒܝܫ ܘܫܦܝܪ ܘܕܠܐ ܫܦܝܪ ܘܕܐܝܬ ܒܗ ܡܠܟ ܘܫܠܛܢ ܘܕܠܝܬ ܒܗ ܡܠܟ ܘܫܠܛܢ ܘܕܐܝܬ ܒܗ ܥܘܬܪ ܘܕܠܝܬ ܒܗ ܥܘܬܪ ܘܕܐܝܬ ܒܗ ܒܢܝܢ ܘܕܠܝܬ ܒܗ ܒܢܝܢ ܘܕܐܝܬ ܒܗ ܣܟܠ ܘܕܠܝܬ ܒܗ ܣܟܠ ܘܕܐܝܬ ܒܗ ܡܕܥ ܘܕܠܝܬ ܒܗ ܡܕܥ ܘܕܐܝܬ ܒܗ ܚܟܡܬܐ ܘܕܠܝܬ ܒܗ ܚܟܡܬܐ ܘܕܐܝܬ ܒܗ ܫܟܠ ܘܕܠܝܬ ܒܗ ܫܟܠ ܘܕܐܝܬ ܒܗ ܡܠܬܐ ܘܕܠܝܬ ܒܗ ܡܠܬܐ ܘܕܐܝܬ ܒܗ ܫܘܠܡܐ ܘܕܠܝܬ ܒܗ ܫܘܠܡܐ ܘܕܐܝܬ ܒܗ ܚܝܠܐ ܘܕܠܝܬ ܒܗ ܚܝܠܐ ܘܕܐܝܬ ܒܗ ܚܝܠ ܘܕܠܝܬ ܒܗ ܚܝܠ

ܒܪܝܟ. ܐܡܪ ܐܒܐ ܕܒܪ ܐܢܫ ܒܥܝ ܠܡܫܬܝ ܠܗ ܒܪ ܚܪ̈ܐ ܕܐܢܫ ܐܚܪ̈ܢ ܠܐ ܡܫܬܝ ܠܗ ܒܪ ܚܪ̈ܐ ܕܐܢܫ ܐܚܪ̈ܢ

ܗܘ ܕܢܐ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܥܒܕ ܠܝ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܐ ܐܥܒܕ ܠܟ. ܕܢܐ ܗܘ
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ܗܘ ܕܐܡܪ ܐܢ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܐܦ ܐܢ ܐܡܪ ܠܝ ܐܢ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܐܝܢ ܗܘ ܕܐܡܪ ܐܢ ܐܝܬ ܠܝ ܒܪ ܐܢܫ

ܟܠ ܙܒܢ ܕܐܢ ܐܡܪ ܠܗ ܠܐ. ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕ

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ܡܢ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܗܕܐ ܥܠܡܐ ܒܠܚܘܕ ܐܢܐ ܐܬܐ ܠܡܐܟܠ ܒܣܪ ܕܡܝܬ ܐܢܐ ܐܡܘܬ ܠܐ ܐܕܥ ܡܐ ܗܘ ܥܬܝܕ ܠܡܗܘܐ ܒܬܪ ܗܕܐ ܥܠܡܐ ܐܝܟ ܕ

ܗܘ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ. ܐܡܪ: ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ. ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ. ܐܡܪ: ܐܢܐ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܘܥܠ ܟܠ ܡܠܟܘܬܐ ܕܥܠ ܐܪܥܐ ܘܥܠ ܫܡܝܐ ܘܥܠ ܟܠ ܡܕܡ ܕܒܝܢܬܝܗܘܢ ܘܥܠ ܟܠ ܡܕܡ ܕܒܝܢ ܫܡܝܐ ܘܐܪܥܐ

ܡܬܩܝܡ. ܐܝܬ ܠܗ ܒܪܢܫܐ ܕܥܒܕ ܠܗ ܫܡܝܢ ܐܚܪܢܐ ܕܠܐ ܢܗܘܐ ܠܗ
ܐܝܬ ܠܗ ܚܠܩ ܠܥܠܡ ܥܬܝܕ. ܡܢ ܕܐܝܬ ܠܗ ܚܠܩ ܡܫܡ ܚܠܩܗ ܠܐ ܢܗܘܐ
ܠܗ ܒܥܠܡ ܕܐܬܐ. ܡܢ ܕܐܝܬ ܠܗ ܚܠܩ ܒܥܠܡ ܕܐܬܐ ܡܫܡ ܚܠܩܗ
ܠܐ ܢܗܘܐ ܠܗ ܒܥܠܡ ܕܐܬܐ. ܡܢ ܕܐܝܬ ܠܗ ܚܠܩ ܒܥܠܡ ܕܐܬܐ ܘܒܥܠܡ
ܕܐܬܐ ܡܫܡ ܚܠܩܗ ܠܐ ܢܗܘܐ ܠܗ ܒܥܠܡ ܕܐܬܐ. ܡܢ ܕܐܝܬ ܠܗ ܚܠܩ
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ܘܒܥܠܡ ܕܐܬܐ ܘܒܥܠܡ ܕܐܬܐ ܡܫܡ ܚܠܩܗ ܠܐ ܢܗܘܐ ܠܗ ܒܥܠܡ ܕܐܬܐ.
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ܒܝܬ ܡܫܟܒܬܐ ܕܐܒܗ ܘܐܡܐ ܒܥܕܬ ܕܢܫܬܟܚ ܠܗ ܒܪܐ

ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲙⲁⲣⲉ ⲟⲩⲱϣ ⲉⲡⲓⲥⲁⲛ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉ
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ܕܫܠܡ ܠܗ ܒܥܠ ܒܝܬܗ. ܐܠܐ ܐܢ ܐܡܪ ܠܗ ܒܥܠ ܒܝܬܗ ܕܫܠܡ ܠܗ ܒܥܠ ܒܝܬܗ ܕܫܠܡ ܠܗ ܒܥܠ ܒܝܬܗ. ܐܝܟ ܕ

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ܡܫܡܫܢܐ ܕܒܗܘ ܒܝܬ ܐܢܫ ܕܡܫܟܚ ܒܗ ܡܕܡ ܕܠܐ ܐܝܬ ܒܗ ܒܝܬ ܐܢܫ ܐܦ ܗܘ ܠܐ ܡܫܟܚ ܒܗ ܡܕܡ ܕܐܝܬ ܒܗ ܒܝܬ ܐܢܫ ܐܠܐ ܐܢ ܐܝܬ ܒܗ ܒܝܬ ܐܢܫ

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ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܐܝܬ ܒܗ ܕܒܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܒܗ ܐܝܬ ܠܗ ܐܝܬ ܒܗ ܕܒܪ ܐܢܫ ܢܫܬܟܚ ܒܗ

ܒܪܝܫ ܐܝܬ ܠܗ ܒܪ ܢܫ ܕܠܐ ܢܫܬܟܚ ܐܢܬܬ ܐܝܬ ܠܗ ܒܪ ܢܫ ܕܠܐ ܢܫܬܟܚ ܐܢ

ܒܗ ܐܝܟ ܐܢܐ ܒܪܝܬ ܐܝܟ ܐܢܐ ܗܘ ܐܝܟ ܐܢܐ ܒܗ

ܟ ܒܕ ܠܡܗ. ܗ ܟ ܣ. ܘܐ ܒܕ ܐܡܪ ܠܗ ܡܪܝ ܒܕ ܐܢܫ ܒܕ ܐܢܫ.
ܐܠ ܬܥܒܕ ܠܢ ܒܐܝ ܕܢ ܟ ܒܕ ܐܡܪ ܠܗ ܡܪܝ ܒܕ ܐܢܫ ܒܕ ܐܢܫ.
ܐܢ ܒܕ ܐܡܪ ܠܗ ܡܪܝ ܒܕ ܐܢܫ ܒܕ ܐܢܫ. ܐ ܒܕ ܐܡܪ ܠܗ ܡܪܝ
ܒܕ ܐܢܫ ܒܕ ܐܢܫ. ܐ ܒܕ ܐܡܪ ܠܗ ܡܪܝ ܒܕ ܐܢܫ ܒܕ ܐܢܫ.

ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܕܐܬܐ ܐܢܐ ܘܐܫܬܘܩ ܠܟ ܒܝܬ ܡܫܬܐ ܘ

ܕܢܐ ܗܟܝ ܟܕ ܕܥܒܕ ܐܝܟ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ
ܕܒܟܠ. ܐܡ ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ.
ܡܬܐ ܒܗ ܐܢܫ ܠܐ ܡܫܟܚ ܐܢܐ ܢܫܬܟܚ ܗܟܝ ܐܢܐ ܡܬܬܠܡܕ
Fol. 247a. ܥܡ ܟܠ | ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ.
ܕܒܪ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ ܚܕ ܐܢܫ
ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ
ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ
ܟܠ ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ ܚܕ
ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ
ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ
ܥܡ ܟܠ ܕܒܪ ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ
ܚܕ ܐܢܫ ܐܝ ܠܐ ܐܢܐ ܡܬܬܠܡܕ ܥܡ ܟܠ ܕܒܪ ܚܕ ܐܢܫ ܐܝ
ܠܐ

ⲉⲡⲉϫⲱⲥ ⲙⲡⲉϥⲣⲁⲛ ⲛⲁϥ ⲛⲉ. ⲁⲛⲟⲕ ⲇⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲉϫⲱⲥ ⲙⲡⲉϥⲣⲁⲛ
ⲛⲁϥ ⲛⲉ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲉϫⲱⲥ ⲙⲡⲉϥⲣⲁⲛ ⲛⲁϥ ⲛⲉ. ⲁⲩⲱ Fol. 246b.
ⲛⲓⲙ ⲉⲧⲉⲣⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲉϫⲱⲥ ⲙⲡⲉϥⲣⲁⲛ ⲛⲁϥ ⲛⲉ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲓ
ⲙⲙⲟⲥ ⲉⲡⲉϫⲱⲥ ⲙⲡⲉϥⲣⲁⲛ ⲛⲁϥ ⲛⲉ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲉϫⲱⲥ
ⲙⲡⲉϥⲣⲁⲛ ⲛⲁϥ ⲛⲉ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲓ ⲙⲙⲟⲥ ⲉⲡⲉϫⲱⲥ ⲙⲡⲉϥⲣⲁⲛ ⲛⲁϥ ⲛⲉ.
ⲁⲩⲱ

Fol. 246a. ܘܐܡܪ ܐܒܐ ܐܚܪܢܐ. ܐܢ ܐܬܐ ܐܢܫ ܒܥܠ ܚܒܪܬܗ | ܕܐܢܬ ܐܢ ܐܬܐ ܐܢܫ ܐܚܪ ܒܥܠ ܚܒܪܬܗ. ܐܝܟ ܐܢ ܐܡܪ ܠܗ ܐܚܪ ܒܥܠ ܚܒܪܬܗ. ܐܡܪ: ܐܬܐ ܐܢܫ ܐܚܪ ܒܥܠ ܚܒܪܬܗ ܘܐܢ ܐܡܪ ܠܗ ܐܚܪ ܒܥܠ ܚܒܪܬܗ ܐܝܟ ܐܢ ܐܡܪ ܠܗ ܐܢ ܐܬܐ ܐܢܫ ܐܚܪ ܒܥܠ ܚܒܪܬܗ ܘܐܢ ܐܡܪ ܠܗ ܐܚܪ ܒܥܠ ܚܒܪܬܗ. ܐܡܪ: ܐܢ

ܐܕܘ: ܐܡܪ ܐܒܐ ܙܟܝ ܠܐ ܫܦܝ. ܕܡܢ ܕܐܡܪ ܠܐ ܫܦܝ ܐܢܐ ܒܥܝ ܠܡܫܡܥ ܒܥܝ ܠܡܐܡܪ ܠܗ. ܟܝ ܐܡܪ ܠܐ ܫܡܥ ܠܡܐ ܐܡܪ ܠܟ. ܟܝ ܙܟܝ. ܫܦܝ ܠܡܐ ܐܡܪ ܠܟ ܫܡܥ. ܐܡܪ ܐܒܐ ܐܢܐ ܫܡܥ ܒܥܝ ܠܡܫܡܥ ܒܥܝ ܠܡܐܡܪ ܠܗ. ܟܝ ܙܟܝ ܫܦܝ

ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܐ ܢܫܬܘܩ ܐܢܐ ܐܠܐ ܒܡܐ ܕܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܢܬ ܐܡܪ ܠܐ ܢܫܬܘܩ ܐܢܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܢ

ܫܡܝܢ. ܟܕ: ܐܡܪ ܠܗ ܐܒܐ ܕܐܬܪ ܡܠܟܐ ܩܛܠ ܠܗ. ܘܐܡܪ ܠܗ ܐܒܐ ܕܐܬܪ ܡܠܟܐ ܩܛܠ ܠܗ.

ܡܫܟܚ ܢܓܪ ܒܗܝ ܕܐܡܪ ܐܢܐ ܒܥܝ ܕܐܬܐ ܠܘܬ ܐܚܝ. ܘܐܡܪ ܠܗ ܐܒܐ ܐܢ ܐܬ ܠܐ ܬܫܟܚ ܐܢܐ ܐܬܐ ܠܘܬ ܐܚܝ. ܘܐܡܪ ܠܗ ܐܒܐ ܐܢ ܐܬ ܠܐ ܬܫܟܚ ܐܢܐ ܐܬܐ ܠܘܬ ܐܚܝ. ܐܡܪ

ܡܝܬ ܟܝ ܫܢܐ. ܥܒܕܬ ܕܡܫܝܚܐ ܕܐ ܕܡܫܐ. ܫܐ: ܢܘ
ܐܠܐ ܕܐܝܬ ܒܗ ܚܝܐ. ܕܢܦܫ ܕܐܢܫ ܡܬܐ ܒܚܛܗ. ܘܐܦ
ܐܢ ܐܝܬ ܒܗ ܚܛܗ. ܕܒܬܪ ܕܬܒ ܢܦܫ ܐܚܪܬ ܠܗ. ܘܐܦ
ܗܟܢܐ ܕܐܡܪ ܐܢ ܐܝܬ ܒܗ ܚܛܗ ܕܒܬܪ ܕܬܒ ܢܦܫ ܐܚܪܬ
ܠܗ. ܫܟ: ܐܦ ܒܥܠ ܡܫܬܐ ܢܫܬܐ ܠܐ ܡܬ ܒܚܛܗ
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ܕܐܝܬ ܒܗ ܚܛܗ ܠܐ ܡܬ ܒܚܛܗ ܐܠܐ ܒܥܠ ܡܫܬܐ
ܕܠܐ ܐܝܬ ܒܗ ܚܛܗ. ܐܦ ܒܥܠ ܡܫܬܐ ܕܐܝܬ ܒܗ ܚܛܗ
ܠܐ ܡܬ ܒܚܛܗ ܐܠܐ ܒܥܠ ܡܫܬܐ ܕܠܐ ܐܝܬ ܒܗ ܚܛܗ.
ܫܟ: ܐܦ ܒܥܠ ܡܫܬܐ ܕܐܝܬ ܒܗ ܚܛܗ ܠܐ ܡܬ ܒܚܛܗ
ܐܠܐ ܒܥܠ ܡܫܬܐ ܕܠܐ

ܕܝ ܕܒܐ ܡܢܐ ܐܬܬܝ ܕܒܐ ܕܡܟܝܟܐ. ܕܡܟܝܟܐ ܐܡܪ ܠܗ ܐܒܐ
ܕܒܐ. ܟܕ ܐܙܠ ܐܢܐ ܕܒܝܫܐ ܙܒܢ. ܐܡ ܡܢ ܕܐܟܐܡ ܐܒܐ
ܕܒܐ. ܙܒܢ ܕܒܐ ܕܡܟ ܐܢܐ ܕܐܡܪ ܠܗ ܐܒܐ. ܟ ܐܡܪ
ܐܒܐ ܒܟ ܒܪܐ ܐܡܪ ܠܗ ܐܒܐ. ܐܢܐ ܐܙܠ ܐܢܐ ܐܬ
ܐܒܐ. ܡܐ ܟܐ ܕܐܡܪ ܐܢܐ ܠܟ ܐܒܐ ܐܢܐ. ܐܢܐ
ܒܪܐ. ܐܢܐ ܐܡ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ
ܐܒܐ. ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ
ܐܢ

ܟܬܒ ܐܒܗ ܕܝܘܣܦ ܠܒܪܗ. ܐܝܟ ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚ ܒܥܠܡ ܗܢܐ ܘ

ܕܒܬܝܠ ܐܢ ܐܝܟ ܕܐܡܪ ܠܗ ܐܒܐ ܩܕܡ ܕܢܫܐܠ ܠܗ ܫܐܠܬܐ ܕܐܢ ܐܡܪ ܠܗ ܐܒܐ ܫܐܠ ܠܝ ܫܐܠܬܐ ܐܚܪܬܐ ܐܦ ܐܢܐ ܐܫܐܠ ܠܗ ܫܐܠܬܐ ܐܚܪܬܐ ܕܐܢ ܐܡܪ ܠܝ ܐܒܐ ܫܐܠ ܠܗ ܫܐܠܬܐ ܐܚܪܬܐ ܐܦ ܐܢܐ ܐܫܐܠ ܠܗ ܫܐܠܬܐ ܐܚܪܬܐ ܕܐܢ ܐܡܪ ܠܝ ܐܒܐ ܫܐܠ ܠܝ

ܒܗ ܐܣܝ ܟܠ ܙܒܢ ܡܝܬ. ܐܡܪ ܐܒܐ: ܙܒܢ ܚܕ ܕܐܢܫ ܡܫܬܘܦ.
ܠ ܡܫܟܚ ܠܡܬܒܥ. ܐܠܐ ܡܫܬܘܦ ܠܙܒܢ ܕܐܢܫ ܠܚܒܪ.
ܕܐܢܫ ܐܚܪܢ ܠܡܬܒܥ ܚܒ ܫܒܝ. ܒܥܬܘ ܟ ܫܒܝ ܐܢܫ.
ܫܡ ܐܡܪ ܠܡܬܢ. ܐܡܪ: ܙܒܢ ܙܒܢ ܡ ܐܬܚܫ. ܕܝ ܙܒܢ ܒܙܟ
ܘܝ ܟܠ ܠܐ ܐܝܬ ܠܟ. ܒܗ ܒܪܝ ܐܢܫ. ܟܗ ܟ ܐܝܬ ܠܢ ܫܟ
ܒܪ ܕܡܬܒܥ ܐܢܫ ܕܝ ܙܒܢ ܒܙܟ ܕܝ. ܐܢܫ ܕܝ ܙܒܢ ܙܟ
ܟ ܡܝܬ. ܐܡܪ: ܐܢ ܟ ܡ ܡ ܟܫ ܐܟܫ. ܐܢ ܙܒܢ ܙܒܢ ܡ ܐܬܚܫ.
ܒܪ ܕܡܬܒܥ ܠܐ ܐܝܬ ܠܟ ܕܐܟ ܐܢܫ ܕܡܬܒܥ ܠܐ
ܕܡܢ. ܐܡܪ ܠܢ ܕܐ ܙܒܢ ܕܐ ܡ ܟܫ ܐܢܫ ܠܐ ܐܝܬ ܠܟ
ܐܢ ܐܢܫ ܠܐ ܐܝܬ ܠܟ ܐܠܐ ܐܢ ܐܢܫ ܐܚܪ ܐܝܬ ܠܟ ܐܢ ܐܢܫ
ܐܢ ܐܢܫ ܐܝܬ ܠܟ ܐܢ ܐܢܫ ܐܚܪ ܐܝܬ ܠܟ ܐܢ ܐܢܫ ܐܚܪ
ܐܝܬ ܠܟ ܐܢ ܐܢܫ ܐܚܪ ܐܝܬ ܠܟ ܐܢ ܐܢܫ ܐܚܪ ܐܝܬ ܠܟ
ܐܢ ܐܢܫ ܐܚܪ

ܙܟܝ ܒܪ ܟܗܒܐ. ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܡܥ ܠܝ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܐܠ ܠܟ ܡܫܐܠܬܐ ܘܐܢܬ ܠܐ ܬܫܬܡܥ ܠܝ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܢܬ ܡܫܬܡܥ ܠܝ ܡܫܐܠܬܐ ܕܐܬܐ ܠܡܫܐܠ ܠܟ ܠܐ ܬܫܐܠ ܠܝ. ܐܡܪ ܠܗ ܐܝܟ ܐܫܬܡܥ ܠܟ. ܐܡܪ ܠܗ ܐܡܪ ܠܝ

ⲙ̀ⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁⲛⲟⲓⲁ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲁ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲛ̀ⲧⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲕⲛⲁⲩ ⲉ̀ⲣⲟⲓ

ܫܒܚ. ܐܢ ܟܡܐ ܕܥܒܝܕ ܐܢܫ ܙܥܘܪ ܕܐܢ ܐܬܐ ܠܗ ܒܥܠ ܒܝܬܐ ܐܚܪ. ܐܡܪ ܐܒܐ ܐܘ ܐܢ ܐܡܪ ܠܗ ܐܢܬ ܒܥܠ ܒܝܬܝ ܐܢܐ ܐܬܐ ܠܟ ܒܥܠ ܒܝܬܟ. ܟܠ ܡܐ ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܫܒܘܩ ܠܝ ܡܢ ܥܠ ܓܒ ܕܝ ܐܢܐ ܐܫܒܘܩ ܠܟ ܡܢ ܥܠ ܓܒ ܕܝ. ܐܡܪ ܐܒܐ: ܐܢ ܐܡܪ ܠ

ܩܕܝܫܐ. ܐܡܪ ܐܒܐ ܚܕ ܡܢ ܐܒܗܬ ܡܕܒܪܢܐ ܕܐܬܐ ܠܗ ܠܒܝܬ ܡܫܝܚܐ. ܐܝ ܐܢ ܐܡܪ ܠܗ ܐܢܫ ܕܐܬ ܠܟ ܠܒܝܬ ܡܫܝܚܐ. ܐܦ

ܒܪ ܫܘܝ ܐܢ ܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܒܪ

ⲡⲉⲛⲓ ⲛⲓⲃⲉ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲃⲉ

ܒܗܘ ܕܢ ܒܗ ܒܕ ܕܒܗܒܗ ܐ ܒܗܒܟܬ ܒܗ ܒܗ ܒܗ

ܐܟܝ ܒܗ ܕܒܗ ܀ ܕܟܡܘܗܝ ܒܗ ܟܬܒ ܡܢ ܒܗ ܐܒܗ ܡܟ ܐܟܘ
ܒܗ ܒܗ ܡܢ ܀ ܐܒ ܗܘ ܒܗ ܒܗ ܡܢ ܒܗ ܒܗ ܡܢ ܒܗ ܒܗ ܡܢ
ܡܟܡܗ. ܒܗ ܒܗ ܡܢ ܀ ܐܒ ܗܘ ܒܗ ܒܗ ܡܢ ܒܗ ܒܗ ܡܢ ܒܗ
ܒܗ ܡܢ ܀ ܐܒ ܗܘ ܒܗ ܒܗ ܡܢ

ܒܗ. ܐܦ ܒܗ ܒܝܕ ܒܝܕ ܒܟܝܢ. ܫܒܝܩ ܒܝܕ ܒܗ ܐܦ ܐܢ ܐܝܬ ܒܗ

ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠܡܐ ܗܠܝܢ ܐܦ ܒܥܠܡܐ ܕܐܬܝ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܡܢ ܕܝܠܝܗ ܒܠܚܘܕܗ ܕܐܝܬ ܠܗ ܒܗ ܚܝܠܐ ܕܢܥܒܕ ܒܗ ܡܕܝܢܬܐ ܘܢܩܘܡ ܠܗ ܒܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܢܫܠܛ ܒܗ ܒܥܠܡܐ ܗܠܝܢ ܘܒܥܠܡܐ ܕܐܬܝ ܘܢܫܠܛ ܒܗ ܒܟܠ ܡܕܝܢܬܐ ܘܡܕܝܢܬܐ ܘܒܟܠ ܫܘܠܛܢܐ ܘܫܘܠܛܢܐ ܘܒܟܠ ܥܡܡܐ ܘܠܫܢܐ ܘܒܟܠ ܐܘܡܬܐ ܘܐܘܡܬܐ ܘܒܟܠ ܒܢܝ ܐܢܫܐ ܘܒܟܠ ܒܥܠܡܐ ܗܠܝܢ ܘܒܥܠܡܐ ܕܐܬܝ

ܟ ܐܡܪ ܐܦ ܗܘ ܕܐܡܪ ܐܡܪ ܐܢܐ ܒܗ ܐܡܪ ܐܢܐ ܒܗ ܐܡܪ ܐܢܐ ܒܗ

ܐܝܟ ܕܐܡܪ ܫܠܡܘܢ ܕܒܝܬ ܡܫܝܚܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܕܒܝܬ ܡܫܝܚܐ ܐܬܐ ܐܢܐ ܒܗ ܒܝܬ ܡܫܝܚܐ ܕܐܡܪ ܐܢܐ ܒܗ

ܗܘ ܕܐܡܪ ܠܐ. ܐܝܟ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܐ.

ܒܗ ܕܐܡ ܐܢܫ ܠܐ ܢܫܬܘܩ ܒܟܠ ܡܕܡ ܕܥܠ ܐܪܥܐ ܘܠܐ ܢܬܪܓܙ ܥܠ ܡܕܡ ܕܒܗ

ܗܘ ܠ ܡܬܕܒܪ. ܐܡܪ ܠܗ ܡܢ ܫܡܗ ܕܐܒܐ ܒܫܡܝܐ ܩܕܝܫܐ ܗܘ.
ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܡܫܟܚܬ ܠܗ ܐܝ ܠܐ ܡܫܟܚܬ ܠܗ. ܐܡܪ ܠܗ
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ܟܬܒܝ ܕܒܫܡܗ ܐܡܪ ܗܘ ܐܒܐ. ܐ ܐܡܪ ܠܗ ܐܒܐ ܕܐܠܗܐ ܡܐ
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ܕܢܐ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܝܬ ܒܝ ܚܝܠܐ ܘܐܢܐ ܠܐ ܐܝܬ ܒܝ ܚܝܠܐ ܐܠܐ ܒܡܫܝܚܐ ܒܠܚܘܕ ܐܢܐ ܐܡܪ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲭⲟⲉⲓⲥ. ⲕⲍⲏ: ⲁⲛⲟⲕ ⲡⲓⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲭⲟⲉⲓⲥ. Fol. 232b.
ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲛⲟⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲭⲟⲉⲓⲥ ⲁⲛⲟⲕ

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ܫܡܥ ܠܟ. ܡܢ ܗܘ ܕܐܡܪ ܠܐ ܐܬܐ ܐܢܐ ܘܐܫܬܟܚ ܠܝ. ܐܡܪ ܠܗ
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ܡܫܟܚ ܠܟ ܐܡܪ ܐܢܐ ܕܐܝܟ ܕܐܢ ܐܬܐ ܠܟ ܒܝܕ ܐܚ

ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܬ ܐܠܗܐ ܐܠܐ ܚܕ. ܘܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܬܪܝܢ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܬܠܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܐܪܒܥܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܚܡܫܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܫܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܫܒܥܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܫܡܢܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܬܫܥܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܥܣܪܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܐܚܕ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܬܪܬܝܢ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܬܠܬܐ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܐܪܒܥܐ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܚܡܫܐ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܫܬܐ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܫܒܥܐ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܫܡܢܐ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܬܫܥܐ ܥܣܪ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܚܕ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܬܪܝܢ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܬܠܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܐܪܒܥܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܚܡܫܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܫܬܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܫܒܥܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ ܘܫܡܢܐ. ܐܦ ܗܘ ܕܐܡܪ ܠܗ ܐܬ ܐܠܗܐ ܐܠܐ ܡܐܐ 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Fol. 227b. ܕܐ | ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܬ ܠܐ ܐܫܬܟܚ ܠܗ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ

ⲡⲉⲡⲥⲁⲣⲝ ⲙ̀ⲡⲉⲛⲟⲩⲱϩ ⲛ̀ⲧⲉⲛⲉⲣⲉⲡⲓⲑⲩⲙⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉ

ܟܬܒܐ ܕܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܡܫܝܚܐ ܕܐܬ ܗܘ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܒܪܐ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܢܫܡܐ ܘܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܢܫܡܐ ܡܢ ܐܦ ܚܕ ܡܢ ܐܠܦ ܐܠܦܝ ܐܠܦܝܢ ܘܪܒܘ ܪܒܒܢ

ܒܗ ܐܢ ܡܢ ܒܝܬ ܐܢܫ ܐܝ ܠܐ ܢܫܬܟܚ ܒܗ

ⲙⲛⲧⲣⲱⲙⲓ ⲛⲁⲓ. ⲁⲛⲟⲕ: ⲁⲓⲱⲱⲥ ⲛⲧⲉ ⲡⲓⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲁⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲁⲙⲉⲧⲁⲙⲉⲗⲏⲧⲟⲥ

ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܘܩ ܒܗ ܒܥܘܠܡܐ ܗܢܐ ܘܠܐ ܢܬܪܘܝ ܒܥܘܠܡܐ ܕܐܬܝ ܐܠܐ ܡܢ ܗܢܐ ܕܠܐ ܢܫܬܘܩ ܒܗ ܒܥܘܠܡܐ ܗܢܐ ܐܦ ܠܐ ܢܬܪܘܝ ܒܥܘܠܡܐ ܕܐܬܝ ܐܠܐ ܡܢ ܗܢܐ ܕܢܫܬܘܩ ܒܗ ܒܥܘܠܡܐ ܗܢ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܚܕ ܥܠܡܐ ܗܢ ܐܢܐ ܐܡܪ ܠܟ

ܕܐ ܐܡܪ ܐܢܐ ܠܟ ܐܒܐ ܕܥܠ ܟܠ ܡܕܡ ܕܐܬ ܒܥܐ ܠܡܫܐܠ ܠܐ ܬܫܬܘܩ ܠܝ ܐܦ ܐܢܐ ܠܐ ܐܫܬܘܩ ܠܟ ܐܦ ܠܐ ܬܫܬܘܩ ܠܝ ܐܦ ܐܢܐ ܠܐ ܐܫܬܘܩ ܠܟ ܐܡܪ ܠܗ ܐܒܐ ܠܡܐ ܠܐ ܐ

ܒܪ ܫܡܥܘܢ ܐܡܪ ܠܐ ܐܬܝ ܠܝ ܐܠܐ ܡܢ ܨܘܡ ܘܨܠܘܬܐ ܘܡܢ ܥܒܕ ܛܒܬܐ ܐܠܐ ܡܢ ܨܘܡ ܘܨܠܘܬܐ ܐܡܪ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܠܐ ܡܢ ܨܘܡ ܘܨܠܘܬܐ ܘܡܢ ܥܒܕ ܛܒܬܐ ܐܡܪ ܠܗ

ܕܐ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܐܙܠ ܠܟ ܒܫܠܡ ܘܐܢܐ ܐܬܐ ܐܡܪ ܠܟ ܒܫܠܡ ܘܐܙܠ ܠܗ

ܒܪ ܙܒܕܝ ܕܐܡܪ ܠܗ ܫܡܥܘܢ ܒܪ ܐܒܘܢ ܕܐܡܪ ܠܗ ܐܒܘܢ

ܗܘ ܕܐܡܪ ܠܚܒܪܗ ܒܛܠ ܐܢܬ ܘܐܢܐ ܐܬܝ ܠܟ ܐܝܟ ܕܐܡܪ ܠ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ

ܐܝܟ ܡܢܐ ܕܐܡܪ ܠܗ. ܟܕ ܫܡܥ ܗܘ ܐܒܐ ܕܐܡܪ ܠܗ. ܐܡܪ ܠܗ ܐܝܟ ܫܡܥܬ ܐܒܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܒܐ. ܐܡܪ ܠܗ ܐܝܟ ܫܡܥ

ܐܦ ܗܘ ܕܐܡܪ ܠܐ ܐܬ ܠܝ ܒܗ ܐܠܐ ܡܢ ܕܐܡܪ ܠܐ ܐܬ ܠܝ ܒܗ ܐܦ ܗܘ

ܟܝ ܟܢܫ ܗܘ ܕܥܒܕ ܥܒܕ ܒܗ ܒܥܒܕ ܥܒܕ ܗܘ ܕ

ܘܐܦ ܟܕ ܫܡܥ ܐܢܫ ܒܗ ܕܒܝܫ ܠܗ ܒܥܝܢܗ. ܕܐ ܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܒܥܝܢ ܕܬܪܐ ܠܡܐ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܥܝܢ ܕܐܪܐ ܐܦ ܗܟܢܐ ܐܢ ܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܐܘܕܢ ܕܫܡܥ ܠܐ ܐܝܬ ܠܝ ܐܘܕܢ ܕܐܫܡܥ. ܐܦ ܗܟܢܐ ܐܢ ܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܐܢܦ ܕܫܡܥ ܠܐ ܐܝܬ ܠܝ ܐܢܦ

ܗܘ ܕܐܡܪ ܠܗ ܡܪܝ ܥܡܟ ܫܠܡ ܐܡܪ ܠܗ ܡܪܝ ܥܡ ܟܠ ܐܢܫܐ ܕܐܬܐ ܠܥܠܡܐ ܗܕܐ ܐܦ ܥܡ ܐܒܗܬܟ ܕܒܫܡܝܐ ܗܘ ܕ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܠܐ ܡܢ ܕܐܝܬ ܠܗ ܒܪ ܢܫ ܐܝܟ

✧ ܕܒܟ ܡܚܫܬܢܐ ✧

ܡܬܠ: ܐܡܪ ܚܕ ܙܩܝܦ ܕܐܬ ܠܗ ܒܥܐ ܠܡܫܐܠ. ܕܐܡܪ ܠܗ ܠܡܢ ܐܬ ܠܗ ܒܥܐ ܠܡܫܐܠ.

ܒܬܪ ܗܝ ܕܐܡ ܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܠܐ ܢܗܘܐ ܠܗ ܒܢܝ ܐܢܫ ܐܠܐ ܒܬܪ ܗܝ ܕܐܡ ܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܐܦ ܗܘ ܢܗܘܐ ܠܗ ܒܢܝ ܐܢܫ

ܕܒܪ ܐܡܪ ܐܝܟ ܕܐܢܫ ܡܫܬܟܚ ܠܗ. ܐܡܪ ܐܢܐ ܠܐ ܐܫܬܟܚ ܠܝ ܐܠܐ ܚܕ ܡܢ ܐܠܦ ܐܢܫ ܕܐܬܝ ܠܡ

ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘܩ ܐܢܫ ܡܢ ܡܠܬܐ ܕܫܘܛܝܐ ܐܠܐ ܡܢ ܡܠܬܐ ܕܬܪܝܨ ܠܗ ܒܗ ܐܢܫ ܐܚܪܢܐ ܕܐܝܬ ܠܗ ܠܡܫܬܘܩ ܒܗ ܐܢܫ ܐܚܪܢܐ ܐܦ ܐܢ

ܕܐ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܡܪ ܠ

Fol. 216a. ܕܡܫܟܚܬ ܠܗ. ܕܢܚܬ ܠܒܝܬ ܡܫܟܒܐ ܕܐܒܗ. ܘܐܡ ܠܐ ܡܫܟܚ ܐܒܐ ܠܗ ܠܒܪܗ ܡܢ ܐܡܗ. ܘܐܡ ܠܐ ܡܫܟܚ ܐܡܐ ܠܗ ܠܒܪܗ ܡܢ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܗܕܐ ܥܠܡܐ ܒܠܚܘܕܝ. ܐܢ ܐܡܪ ܠܟ ܐܝܬ ܠܝ ܥܠܡ ܐܚܪܢܐ ܐܝܟ ܕܗܘ ܐܡܪ ܠܟ ܐܝܬ ܠܝ ܥܠܡ ܐܚܪܢܐ ܐܠܐ ܗܕܐ ܥܠܡܐ ܒܠܚܘܕܝ. ܐܢ

ܡܰܫܬܰܐ ܘܡܶܢ ܕܰܐ ܐܰܡܪ ܠܶܗ ܐܰܢ ܐܶܬ ܠܶܗ ܒܰܪ

ܟܬܒ ܡܪܝ. ܟܕ ܐܡܪ ܐܢܐ ܠܐ ܐܟܠ ܠܚܡܐ ܕܐܚܪܢ ܐܠܐ ܠܚܡ ܕܐܝܬ ܒܗ ܟܘܚ ܕܐܠܗܐ ܘܠܐ ܐܫܬܐ ܕܐܝܬ ܒܗ ܪܘܚ ܕܐܠܗܐ. ܐܡܪ ܠܗ ܡܪܝ ܐܦ ܐܢܬ ܠܐ ܬܐܟܠ ܐܠܐ ܠܚܡ ܕܐܝܬ ܒܗ ܟܘܚ ܕܐܠܗܐ ܘܠܐ ܬܫܬܐ ܕܐܝܬ ܒܗ ܪܘܚ ܕܐܠܗܐ. ܐܡܪ ܠܗ ܡܪܝ ܐܢܐ ܐܡܪ ܠܟ ܕ

ܕܒܗ ܐܢܫ ܕܢܦܫܗ ܠܡܛܪ̈ܕܐ ܠܡܫܟܚܗ. ܡܬܠ: ܕܐܡܪ ܐܢܫ
ܠܚܒܪܗ: ܐܬܐ ܠܟ ܠܡܫܟܚ ܥܠ ܟܠܡܐ. ܐܡܪ: ܐܢܐ ܐܬܐ ܠܟ
ܐܦ ܗܟܝ. ܕܐܡܪ ܠܗ: ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܡܬܠ:
ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܕܐܬܐ ܐܢܐ ܠܟ ܐܦ ܗܟܝ. ܐܡܪ:
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ܗܟܝ. ܕܐܡܪ ܠܗ ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܡܬܠ ܕܐܡܪ
ܐܢܫ ܠܚܒܪܗ ܕܐܬܐ ܐܢܐ ܠܟ ܐܦ ܗܟܝ. ܐܡܪ: ܐܢܐ
ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܕܐܡܪ ܠܗ: ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ.
ܡܬܠ ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܕܐܬܐ ܐܢܐ ܠܟ ܐܦ ܗܟܝ.
ܐܡܪ: ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܕܐܡܪ ܠܗ: ܐܢܐ ܐܬܐ ܠܟ
ܐܦ ܗܟܝ. ܡܬܠ ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܕܐܬܐ ܐܢܐ ܠܟ ܐܦ
ܗܟܝ. ܐܡܪ: ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܕܐܡܪ ܠܗ: ܐܢܐ
ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܡܬܠ ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܕܐܬܐ
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ܕܐܡܪ ܠܗ: ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܡܬܠ ܕܐܡܪ ܐܢܫ
ܠܚܒܪܗ ܕܐܬܐ ܐܢܐ ܠܟ ܐܦ ܗܟܝ. ܐܡܪ: ܐܢܐ ܐܬܐ ܠܟ
ܐܦ ܗܟܝ. ܕܐܡܪ ܠܗ: ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܡܬܠ
ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܕܐܬܐ ܐܢܐ ܠܟ ܐܦ ܗܟܝ. ܐܡܪ:
ܐܢܐ ܐܬܐ ܠܟ ܐܦ ܗܟܝ. ܕܐܡܪ ܠܗ: ܐܢܐ ܐܬܐ ܠܟ ܐܦ

ܒܫܡܐ. ܡܟܣ: ܐܡܪ ܐܒܐ ܕܐܢ ܐܢܫ ܠܐ ܢܫܬܘܩ. ܕܟܕ ܢܗܘܐ ܐܢܫ ܒܫܡܐ
ܕܡܫܝܚܐ ܟܟܘܬܗ. ܐܡܪ ܠܗ ܝܫܘܥ ܡܢ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܗܘ.
ܐܢܬ ܗܘ ܐܡܪ ܠܝ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܡܟܗ: ܐܡܪ
ܐܒܐ ܠܐ ܐܫܬܘܩ ܟܕ ܐܬܟܢܫ ܐܢܐ. ܐܠܐ ܟܕ ܐܬܐ ܠܒܝܬ ܡܕܪܫܗ.
ܘܫܐܠ ܐܢܐ ܡܢ ܐܒܐ ܕܒܝܬ ܡܕܪܫܐ ܐܝܟ ܕܐܬܐ ܠܒܝܬ ܡܕܪܫܗ.
ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܢܐ ܐܡܪ ܠܟ
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ܐܡܪ ܠܗ ܐܢܐ ܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ
ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܢܐ ܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ
ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܢܐ ܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ
ܐܢܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܢܐ ܐܡܪ
ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ
ܠܗ ܐܢܐ ܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܐܢܫ
ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܢܐ ܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܝܟ
ܕܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ. ܐܡܪ ܠܗ ܐܢܐ ܐܡܪ ܠܟ ܐܢܫ ܕܐܢܬ ܐܢܐ

ܒܗܝ ܕܒܝܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢ ܐܬ ܒܪ ܐܠܗܐ ܐܡܪ ܠܗ ܝܫܘܥ ܐܦ ܐܢܐ ܠܐ ܐܕܥ ܠܟ ܐܠܐ ܡܢ ܐܒܐ ܕܝ ܒܫܡܝܐ ܗܘ ܐܡܪ ܠܝ ܗܟܝ ܐܡܪ ܫܡܥܘܢ ܒܪ ܝܘܢܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕ

ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘܩ ܐܢܫ ܒܐܢܬܬܐ ܐܦ ܒܐܢܬܬܐ ܠܐ ܢܫܬܘܩ ܓܒܪܐ ܒܓܒܪܐ ܐܦ ܒܗܝ

ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܝ.

ܗܘ ܕܐܡܪ ܠܗ ܐܢܬ ܡܫܬܘܬܦ ܥܡ ܫܘܛܐ ܘܥܒܕ ܥܡ ܫܘܛܐ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܐܠܗ ܐܚܪ ܐܢ ܠܐ ܐܝܬ ܠܟ ܐܠܗ ܐܚܪ

ܗܘ ܕܒܪ ܟܠ ܡܕܡ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܒܪܝܬ ܒܪ ܐܢܫ ܘܐܢܫ ܒܪ ܐܠܗܐ ܐܢܬ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܫ ܐܢܬ ܐܠܗܐ ܘܐܠܗܐ ܐܢܬ ܒܪ ܐܢܫ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܫ ܐܢܬ ܒܪ ܐܢܫ ܘܐܢܫ

ܡܫܬܡܫ ܒܗ ܐܢܫ ܕܠܐ ܝܕܥ ܡܢ ܐܝܟ ܕܐܡܪ ܠܗ ܐܢܬ ܐܝܟ ܐܢܬ

ܐܦܠ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ

ܕܒܪ ܐܢ ܒܥܐ ܠܡܥܒܕ ܒܗ ܕܝܢ ܐܡܪ ܐܦ ܗܟܝ ܐܡܪ ܐܢ ܒܥܐ ܠܡܥܒܕ ܒܗ ܕܝܢ ܐܡܪ ܐܦ ܗܟܝ
ܐܡ

ܕܢ ܟܬܒ ܡܫܝܚܐ ܘܥܠ ܟܠ ܡܢ ܕܡܗܝܡܢ ܒܗ ܠܚܝܐ ܕܠܥܠܡ ܠܥܠܡ ܥܠ ܦܘܡ ܕܬܪܥܐ ܕܓܗܢܡ ܐܬܪ ܠܐ ܢܗܘܐ ܠܗ ܠܥܠܡ ܐܠܐ ܐܫ ܘܓܘܦܪܝܬ ܕܢܬܩܛܠ ܒܐܫ ܘܠܐ ܢܬܚܪܩ ܒܡܝ ܘܠܐ ܢܬܒܠܥ ܒܡܝ ܘܠܐ ܢܬܚܢܩ ܒܚܢܝܩܐ ܘܠܐ ܢܡܘܬ ܒܡܘܬ ܚܛܝܦ ܐܠܐ ܢܚܝܐ ܒܚܝ ܩܝܡ

ܡܐܡܪ ܒܪ ܫܒܥ ܕܒܟܠܗ ܕܟܬܒ ܒܗ ܡܫܬܐܠ ܘܡܬܝܒ

ܡܐ: ܐܡܪ ܡܪ ܒܪ ܙܘܥܒܝ ܠܟ ܙܕ ܙܕ ܒܟ ܐܡ ܙܕ ܕܐܬ ܡܫܟܚ ܡܢ ܙܕ ܙܕ ܕܒܪ ܐܡ ܐܡ

ܟܕ ܐܡܪ ܐܒܐ ܐܢ ܐܝܬ ܒܪ ܐܢܫ ܕܢܦܠ ܒܒܝܪ ܘܠܐ ܢܦܠ ܒܒܝܪ ܐܝ ܠܐ ܢܦܠ ܒܒܝܪ

ܫܡܥ ܦܠܓܢܐ. ܣܝ: ܘܬܢܢ ܐܒܝܢܐ ܐܡܪ ܐܒܐ ܕܟ ܐܠܦܒܝܬ
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ܐܡܪ ܐܒܐ ܕܐܡ ܒܥܠ ܒܝܬ ܡܫܬܐ ܘܐܝܬ ܠܗ ܒܝܬ ܣܥܘܕܐ ܘܐܝܬ ܠܗ ܒܝܬ ܣܦܪ̈ܐ ܘܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܘܐܝܬ ܠܗ ܒܝܬ ܡܬܒܐ ܘܐܝܬ ܠܗ ܒܝܬ ܡܢܘܪ̈ܐ ܘܐܝܬ ܠܗ

ܐܡܪ ܠܗ ܐܝܟ ܐܢ ܐܬ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܥܠܡܐ ܗܕܐ ܘܐܬ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܥܠܡܐ ܕܐܬ

ܟܬܒ ܐܢܐ ܒܝܕܝ ܗܠܝܢ ܐܓܪܬܐ ܕܫܠܡ ܠܟ ܡܢ ܐܠܗܐ ܘܐܢܫ ܐܢܫ ܠܐ ܫܠܡ ܠܟ ܡܢ ܒܪ ܐܢܫ ܘܒܪ ܐܢܫ ܠܐ ܫܠܡ ܠܟ ܡܢ ܐܠܗܐ ܐܠܐ ܐܢ ܐܬ ܒܗ ܒܪ ܐܢܫ ܠܐ ܫܠܡ ܠܟ ܡܢ ܐܠܗܐ ܐܠܐ ܐܢ ܐܬ ܒܗ ܐܠܗܐ ܠܐ ܫܠܡ ܠܟ ܡܢ ܐܢܫ ܘܐܢܫ ܠܐ ܫܠܡ ܠܟ ܡܢ ܒܪ ܐܢܫ ܐܠܐ ܐܢ ܐܬ ܒܗ ܐܢܫ ܠܐ ܫܠܡ ܠܟ ܡܢ ܐܠܗܐ ܐܠܐ ܐܢ ܐܬ ܒܗ ܒܪ ܐܢܫ ܠܐ ܫܠܡ ܠܟ ܡܢ ܐܠܗܐ ܐܠܐ ܐܢ ܐܬ ܒܗ ܐܠܗܐ ܘܐܢܫ ܠܐ ܫܠܡ ܠܟ ܡܢ ܒܪ ܐܢܫ

ܙܟܝܐ ܕܚܒܪܝܢ ܗܘ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܡܪ ܠܟ ܙܟܝܐ.
ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܚܒܪ ܐܢܐ ܠܟ ܐܡܪ ܠܝ ܙܟܝܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܐ
ܐܡܪ ܠܟ ܐܢܬ ܠܐ ܬܗܘܐ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܢܬ.
ܚܕ: ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܢܬ ܠܐ ܬܗܘܐ
ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܐܢܬ ܐܡܪ ܠܝ ܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܢܬ.
ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܢܬ ܐܡܪ ܠܝ ܐܢܬ ܐܡܪ
ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܢܬ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ
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ܐܡܪ ܠܝ

ܡܢ ܕܐܬ ܐܢܫ ܒܗ ܕܢܫܬܘܕܥ ܒܗ ܡܕܡ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܠܐ ܐܢ ܐܬ ܠܗ ܒܪ ܐܢܫ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܥܒܕ ܠܝ ܫܘܒܚܐ ܘܐܢܐ ܠܐ ܐܥܒܕ ܠܟ. ܐܦ ܗܟܝܠ ܐܢ

ܒܝܬ ܫܘܬܦܐ ܕܝܗܒ ܠܗ ܒܪ ܢܫܐ ܕܝܢ ܐܘ ܕܠܐ ܝܗܒ ܠܗ ܐܝܬ

ܒܗ ܒܝܬ ܡܫܟܚܬ ܕܒܝܬ ܟܠ ܒܪܢܫܐ. ܘܟܕ ܢܦܩ ܡܢ ܒܝܬ ܐܒܘܗܝ ܠܐ ܢܗܘܐ ܠܗ ܫܘܡ ܚܠܦ ܗܘ ܕܢܦܩ ܡܢ ܒܝܬ ܐܒܘܗܝ ܐܦ

ܒܝܬ ܡܫܟܢܬܐ ܕܐܠܗܐ ܥܡ ܒܢܝ ܐܢܫܐ. ܟ: ܐܡܪ ܡܪܝ ܫܡܥܘܢ ܒܪ ܝܘܚܝ ܒܪ ܐܝܠܝ ܐܢ ܐܝܬ ܒܗ ܐܝܕ ܒܝܫܐ ܠܐ ܢܫܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܐ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܡܗܠܠܐܝܠ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܒ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܩܠܩܣ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܓ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܡܗܠܠܐܝܠ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܕ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܩܠܩܣ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܗ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܡܗܠܠܐܝܠ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܘ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܩܠܩܣ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܙ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܡܗܠܠܐܝܠ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܚ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܩܠܩܣ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܟܛ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܡܗܠܠܐܝܠ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܠ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܩܠܩܣ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܠܐ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܡܗܠܠܐܝܠ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܠܒ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܩܠܩܣ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܠܓ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܡܗܠܠܐܝܠ ܚܟܝܡ ܗܘܐ ܒܣܒܪܐ ܕܐܢܫ ܠܐ ܢܫܬܒܩ ܠܗ ܡܢ ܥܠܡܐ. ܠܕ: ܐܡܪ ܡܪ ܥܩܒܐ ܒܪ ܩܠܩܣ ܚܟܝܡ ܗܘܐ 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ܟ̈ ܫܡܥܘܢ ܟܗܢܐ ܕܐܡܪ ܠܐ ܢܗܘܐ ܒܟܘܬܐ. ܗܠܟ ܬܟܠܐ | ܕܐܝܟ ܕܐܡܪ ܫܡܥܘܢ ܟܗܢܐ ܕܐܡܪ ܠܐ ܢܗܘܐ ܒܟܘܬܐ. ܗܠܟ ܬܟܠܐ

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ܡܫܟܚ ܠܗ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ ܕܒܢܝ ܐܢܫܐ. ܘܐܡܪ ܐܒܐ ܩܕܝܫܐ ܕܐܢ ܐܝܬ ܠܗ ܒܥܝܢ ܕܒܣܪ ܘܕܡ ܡܫܟܚ ܠܗ ܒܥܝܢ ܕܒܣܪ ܘܕܡ ܘܠܐ ܡܫܟܚ ܠܗ ܒܥܝܢ ܕܐܠܗܐ ܘܠܐ ܒܥܝܢ ܕܒܢܝ ܐܢܫܐ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܕܐܢ ܐܝܬ ܠܗ ܒܥܝܢ ܕܐܠܗܐ ܘܠܐ ܒܥܝܢ ܕܒܢܝ ܐܢܫܐ ܕܐܢ ܐܝܬ ܠܗ ܒܥܝܢ ܕܒܣܪ ܘܕܡ ܘܠܐ ܡܫܟܚ ܠܗ ܒܥܝܢ ܕܐܠܗܐ ܘܠܐ ܒܥܝܢ ܕܒܢܝ ܐܢܫܐ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝ

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ܒܝܬ ܕܒܢܝ ܐܕܡ (sic) ܕܐܬܐ ܠܡ ܡܫܝܚܐ. ܐܠܐ ܕܐܬܐ ܠܡ ܡܫܝܚܐ ܕܒܢܝ ܐܕܡ ܕܐܬܐ ܠܡ ܡܫܝܚܐ.
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ܒܗ ܒܪ ܐܢܫ ܕܝܕܥ ܐܢ ܠܐ ܐܝܬ ܒܗ ܒܪ ܐܢܫ ܕܝܕܥ ܐܢ ܐܝܬ ܒܗ
ܒܪ ܐܢܫ ܕܠܐ

ﻭﻫﺐ ﺑﻦ ﻣﻨﺒﻪ ﻗﺎﻝ ﺳﺄﻝ ﺭﺟﻞ ﺍﻟﺤﻮﺍﺭﻳﻴﻦ ﻋﻴﺴﻰ ﺃﻥ ﻳﺪﻋﻮ ﻟﻪ ﻓﺪﻋﺎ ﻟﻪ ﻓﻘﺎﻝ ﻟﻪ ﻳﺎ ﻋﺒﺪ ﺍﻟﻠﻪ ﺍﺗﻖ ﺍﻟﻠﻪ ﻭﻛﻦ ﻭﺭﻋﺎ ﻭﻻ ﺗﺄﻛﻞ ﺇﻻ ﺣﻼﻻ ﻭﺻﻞ ﺭﺣﻤﻚ ﻭﺍﺭﺣﻢ ﺍﻟﻤﺴﺎﻛﻴﻦ ﻭﺍﺻﺤﺐ ﺍﻟﻤﺴﺎﻛﻴﻦ ﻭﺍﺻﻨﻊ ﺇﻟﻰ ﺍﻟﻨﺎﺱ ﻣﺎ ﺗﺤﺐ ﺃﻥ ﻳﺼﻨﻊ ﺇﻟﻴﻚ ﻭﺍﻛﺮﻩ ﻟﻬﻢ ﻣﺎ ﺗﻜﺮﻩ ﻟﻨﻔﺴﻚ ﻭﻻ ﺗﻘﻞ ﻣﺎ ﻻ ﺗﻌﻠﻢ ﻭﻻ ﺗﺸﻬﺪ ﺑﻤﺎ ﻟﻢ ﺗﺮ ﻭﻻ ﺗﺤﺐ ﺃﻥ ﻳﺄﺗﻰ ﺇﻟﻴﻚ ﻣﺎ ﺗﻜﺮﻩ ﺃﻥ ﻳﺄﺗﻰ ﺇﻟﻰ ﺍﻟﻨﺎﺱ ﻭﺍﻋﻠﻢ ﺃﻥ ﺍﻟﺪﻧﻴﺎ ﻟﻴﺴﺖ ﺑﺪﺍﺭ ﻗﺮﺍﺭ ﻭﺇﻧﻤﺎ ﺍﻟﻨﺎﺱ ﻓﻴﻬﺎ ﺭﺟﻼﻥ ﺭﺟﻞ ﺑﺎﻉ ﻧﻔﺴﻪ ﻓﺄﻭﺑﻘﻬﺎ ﻭﺭﺟﻞ ﺍﺑﺘﺎﻉ ﻧﻔﺴﻪ ﻓﺄﻋﺘﻘﻬﺎ ﻭﻻ ﺗﻜﻦ ﻟﻠﺪﻧﻴﺎ ﺃﺳﻴﺮﺍ ﻭﻛﻦ ﻟﻠﺪﻧﻴﺎ ﻣﺘﻌﻠﻤﺎ ﻭﻟﻠﻨﺠﺎﺓ ﻣﺴﺘﻤﻌﺎ ﻭﻟﻠﻌﻠﻢ ﺣﺎﻓﻈﺎ ﻭﻟﻠﺤﻖ ﻣﺤﺒﺎ ﻭﻟﻠﺨﻴﺮ ﻓﺎﻋﻼ ﻭﻟﻠﺸﺮ ﻣﺠﺘﻨﺒﺎ ﻭﻟﻠﻤﻌﺮﻭﻑ ﻣﺘﺒﻌﺎ ﻭﻟﻠﻤﻨﻜﺮ ﻣﺒﻐﻀﺎ ﻭﻟﻠﺤﻖ ﻣﺆﺛﺮﺍ ﻭﻟﻠﺒﺎﻃﻞ ﻣﺠﺎﻧﺒﺎ ﻭﻟﻠﻔﻘﺮﺍﺀ ﻣﺠﺎﻟﺴﺎ ﻭﻟﻠﻌﻠﻤﺎﺀ ﻣﺴﺎﺋﻼ ﻭﻟﻠﻤﻮﺕ ﻣﺴﺘﻌﺪﺍ ﻭﻟﻠﺤﺴﺎﺏ ﻣﺘﺬﻛﺮﺍ ﻭﻟﻠﻘﻀﺎﺀ ﻣﺴﻠﻤﺎ ﻭﻟﻠﻤﺼﻴﺒﺔ ﻣﺘﺄﺳﻴﺎ ﻭﻟﻠﻐﻨﻰ ﻣﺘﻮﺍﺿﻌﺎ ﻭﻟﻠﻔﻘﺮ ﻣﺘﺼﺎﺑﺮﺍ ﻭﻟﻠﻌﺪﻭ ﻣﺠﺎﻫﺪﺍ ﻭﻟﻠﻤﺮﺽ ﻣﺘﺼﺒﺮﺍ ﻭﻟﻠﻈﺎﻟﻢ ﻣﺘﻌﻈﺎ ﻭﻟﻠﻤﻈﻠﻮﻡ ﻧﺎﺻﺮﺍ ﻭﻟﻠﻤﺴﻲﺀ ﻣﺘﺠﺎﻭﺯﺍ ﻭﻟﻠﻤﺤﺴﻦ ﻣﺘﻮﺍﺿﻌﺎ ﻭﻟﻠﻤﺴﻠﻢ ﻣﺤﺒﺎ ﻭﻟﻠﻜﺎﻓﺮ ﻣﺒﻐﻀ

Fol. 197a.

ꞓꞵꞇꞔ ꞓꞵꞇꞔ ꞓꞵꞇꞔ

ꠀꠁꠂꠃꠄꠅ꠆ꠇꠈꠉꠊꠋꠌꠍꠎꠏꠐꠑꠒꠓꠔꠕꠖꠗꠘꠙꠚꠛꠜꠝꠞꠟꠠꠡꠢꠣꠤꠥꠦꠧ

ꠀꠁꠂꠃꠄꠅ꠆ꠇꠈꠉꠊꠋꠌꠍꠎꠏꠐꠑꠒꠓꠔꠕꠖꠗꠘꠙꠚꠛꠜꠝꠞꠟꠠꠡꠢꠣꠤꠥꠦꠧ

ꠀꠁꠂꠃꠄꠅ꠆ꠇꠈꠉꠊꠋꠌꠍꠎꠏꠐꠑꠒꠓꠔꠕꠖꠗꠘꠙꠚꠛꠜꠝꠞꠟꠠꠡꠢꠣꠤꠥꠦꠧ

ꠀꠁꠂꠃꠄꠅ꠆ꠇꠈꠉꠊꠋꠌꠍꠎꠏꠐꠑꠒꠓꠔꠕꠖꠗꠘꠙꠚꠛꠜꠝꠞꠟꠠꠡꠢꠣꠤꠥꠦꠧ

ܕܝ ܐܦ ܡܢ ܕܒܬܪ ܕܢܦܫ ܐܢܫ ܒܥܠ ܚܛܗ ܕܐܬ ܒܗ

❖ ꞉꞉꞉ ❖

꞉꞉꞉ ❖

❖ ꞉꞉꞉ ❖

꞉꞉꞉ ❖

❖ ꞉꞉꞉ ❖

꞉꞉꞉ ❖

ⲡⲓϣⲁⲛⲧⲉ ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁϩⲣⲏⲓ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ

ⲙⲛⲧⲣⲉⲙⲛⲧⲏⲣϥ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲉⲙⲁⲩ ⲛⲉⲙⲁⲩ

ⲉⲓⲁⲙⲟⲩⲛⲉ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ

ܟܬܒܘ ܠܗ ܒܫܡ ܐܒܗ ܩܕܡܝܐ. ܗܘ ܕܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܘܐܢܐ ܒܪܟ ܐܡܝܢ.
ܘܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܐܢܬ ܐܒܐ ܠܝ ܘܐܢܐ ܒܪܟ ܐܡܝܢ. ܗܘ ܕ

ⲁⲩⲱ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ. ⲛⲉⲩⲥⲱⲙⲁ
ⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲟ. ⲁⲩⲱ ⲛⲉⲩⲯⲩⲭⲏ ⲉⲩⲛⲁⲁⲛⲁⲡⲁⲩⲥⲓⲥ
ⲛⲁⲧⲙⲏⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ
ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ

ܒܫܡܐ ܕܡܪܝ ܐܡܝܢ. ܘܒܗ ܒܛܝܒܘܬܐ ܕܫܡܐ ܩܕܝܫܐ ܕܐܠܗܐ
ܟܠ ܒܪܟ ܐܢܬ ܗܘ. ܡܢ ܕܟܠ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܠܟ ܐܠܗܐ
ܕܫܡܝܐ ܘܕܐܪܥܐ.

✦ ܡܐܡܪܐ ܕܒܬܪ ܡܫܠ ✦

✦ ܥܠ ܢܨܚܘܢܐ ܕܐܒܗܬܐ ܩܕܝܫܐ ✦

ܫܠܡ ܐܢ ܫܒܚ ܐܢܬ ܐܒܗܬܐ ܩܕܝܫܐ ܡܫܬܒܚ ܕܒܚܟܡ ܡܝܬ.
ܕܡܫܟ ܫܐܘܠܐ ܩܕܡ ܟܘܪܣܝ ܡܠܟܐ. ܐܡܪ ܠܗ ܡܠܟ ܟܘܪܣܝ ܕܐܒܗܬܐ ܩܕܝܫܐ
ܕܐܢ ܐܢ ܡܢ ܐܒܗܬܐ ܘܫܘܬܦ ܐܬܬ ܠܝ. ܩܛܠ ܠܗ ܟܕ ܐܬܐ ܠܗ
ܐܢܐ ܒܟ ܐܫܬܒܚ ܒܟܠ ܝܘܡ ܕܚܝܘܬܝ. ܕܫܒ ܐܢܐ ܠܟ ܒܟܠ
ܐܫܬܐ ܡܫܬܒܚ ܐܒܗܬܐ ܩܕܝܫܐ ܕܐ ܐܢ ܡܢ. ܐܡܪ ܠܗ ܟܕ ܐܢ ܐܒܕ ܡܢ
ܐܫܬܐ ܕܐܒܗܬܐ ܩܕܝܫܐ. ܡܢ ܟܠ ܕܐܡܪ ܠܟ ܐܢ ܡܢ ܕܡ ܕܐܬܢܨܚ
ܒܟ ܩܕܡ ܐܠܗܟ. ܐܡܪ ܠܗ ܕܐ ܡܢܐ ܫܒܚܐ ܕܐܒܗܬܐ ܩܕܝܫܐ.
ܐܡܪ ܫܡܥܘܢ ܕܫܒܚ ܐܢܐ ܒܟ ܡܪܝ ܩܕܡ ܐܠܗܟ. ܐܡܪ ܠܗ ܡܠܟ ܟܘܪܣܝ
ܕܫܒܚ ܐܢܬ ܐܒܗܬܐ ܩܕܝܫܐ ܕܐ ܐܢ ܡܢ ܐܫܬܐ ܕܐܒܗܬܐ ܩܕܝܫܐ.
ܐܡܪ ܠܗ ܟܕ ܐܢ ܐܒܕ ܡܢ ܕܡ ܕܐܬܢܨܚ ܒܟ ܩܕܡ ܐܠܗܟ. ܐܡܪ ܠܗ
ܡܠܟ ܟܘܪܣܝ ܕ

ꜣꜥꜣ ꜣꜥꜣ. ꜣꜥꜣ ꜣꜥ ꜥꜣ ꜥꜣꜣ ꜥꜣꜣꜣ ꜣꜥꜣꜣꜣ ꜥꜣꜣꜣ. ꜥꜣꜣꜣ ꜣꜥ ꜥꜣ
ꜥꜣꜣꜣ ꜥꜣꜣ ꜥꜣꜣ ꜣꜥꜣ. ꜣꜥꜣ ꜣꜥꜣ ꜥꜣꜣꜣ. ꜣꜥ ꜣꜥꜣ ꜥꜣꜣꜣ. ꜥꜣꜣꜣ
ꜥꜣꜣꜣ ꜥꜣꜣꜣ ꜣꜥꜣ ꜣꜥꜣꜣꜣ ꜥꜣꜣꜣ ꜣꜥꜣ ꜣꜥꜣꜣꜣ ꜥꜣꜣꜣ.

ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ

ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ

ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ. ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣ ꜣꜥꜣ. ꜥꜣꜣꜣ ꜣꜥꜣ
ꜥꜣꜣꜣ ꜣꜥꜣ. ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ. ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ
ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ: ꜣꜥꜣ ꜥꜣ ꜣꜥꜣ ꜥꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ.
ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ
ꜣꜥꜣ ꜥꜣꜣꜣ. ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ ꜥꜣꜣꜣ ꜣꜥꜣ

حجل يجّ شوا وصوه ييّحوا دهكزجا جح شمس صيّح ذكّوا. سوه لحّوا دهديوا. سوه حيوا دهوّدا. سوه يوّسوا دذجيكا. سوه دهّجا دسيّذا حجوا دؤديوا. سوه حل يدّس جح صحّوا كذكّوا. سوه لهّحا جح حجهكح كسهّدا. سوه ذك لهكزجّوه حجح حجهسط. سوه ذك ؤديوا دجهوصط جح دلا بكوّا ❖

هكس وذيه هكس وسدّسّو هكتّوا. جح حجهيا ك هكّو ّوّصا. ذحيح نكحا وهكهوه حجح عدّا وه هكزجا وحّوّدا. وكحصا ذهوه. وه شوه وهّصحبا ذك لهّحشهوه ❖

حكصه يوّسوه دجه ذجا زوح. وذحدا. وهّولهه.

❖ووهكه. هّوّدّوا ❖

❖ حيسّوّه دذّولذهه ❖

سوه هوح ذك لذّولذهه. لحجا صوجا وّدّوا. دوه وه. دوه وهّا كه هوّدّوا دسوّدّا لحّوا. مح يهسّا دهوجدّوا دججوه حكّوه. ّدا ؤجوا هكتّوا. حجه وه لّلحهوجدّوا حجوجوا. وهجه | هوّوا دهكّهوّقا سّوا. ؤهوّجح وه لّوّسا دوجه. Fol. 191b. دهّوا كه يهوّه. ذهجح ذوه كه لجه ذّوه حوّوّحّو دّجّحّا ذجّوا هّسّا. ذه حلّهه دهّا دّوّسّا حجوا ه ؤّوّكا ذه ّوّصا دهكّوا مح جوّوّا. ذوّكا حجوجوا دذهوّوّا دهّسّا كه وصا دهجوا كه سّسّا ولا حجوّسّا. حكا دس ّسدّسّو هكتّوا ذّوجا وه سّوا كه سكا دهّوّوا حوّوا. جح حوّوّوا وه سّوّحّو دوّسوّوا. هكتّوا دس حجوصا كه لسوّا حجهذسوا وه.

ܕܗ ܠܡܒܟܠ ܡܕܡ ܕܒܫܬ. ܘܒܝܕ ܒܗ ܕܒܫܬ ܘܒܗ ܕܒܫܬ ܕܥܒܕ ܠܗ ܟܠ
ܡܢ. ܐܦ ܕܐܠܠܐ ܡܢ ܫܡܝ. ܐܒܐ ܒܗ ܒܫܬ ܠܡܐ ܒܫܬ. ܟܕ
ܕܒܫ ܒܫܬ ܐܢ ܫܒܫ ܠܡܐ ܒܫܬ. ܒܫܬ ܐܢ ܠܡܐ ܡܥܒܕ ܒ ܐܢ
ܟܠ ܒܫܬ ܒܫܬ ܒܫ ܒܫ ܒܫ

ⲁⲛⲟⲩⲛⲟⲩϥ ⲉⲃⲟⲗ ⲛⲁⲩ ⲙⲙⲟⲥ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲁⲩⲗⲟⲥ ⲉⲧⲁⲩⲥⲁⲗⲡⲓⲍⲉ

ⲙⲛⲉ ⲁⲣⲉⲧⲁ ⲉⲧ ⲁⲡⲟⲥ ⲛⲓⲙ. ⲛⲁⲓ ⲙⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲛⲉⲙ ⲧⲉⲩⲙⲁⲛⲁ
ⲛⲓⲙⲉ ⲁⲣⲉⲧⲁ ⲙⲙⲟⲥ ⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲁⲣⲉⲧⲁ ⲙⲙⲟⲥ ⲙⲙⲁⲩ.
ⲁⲩ ⲉⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲛⲉⲙ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲁⲩⲱ ⲁⲩ ⲉⲣⲉ
ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲛⲉⲙ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲁⲩⲱ ⲁⲩ ⲉⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ
ⲛⲉⲙ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲁⲩⲱ ⲁⲩ ⲉⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲛⲉⲙ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ
ⲁⲩⲱ

ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲁⲓ

ⲟⲩⲁ ⲛⲉⲙ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲡⲓⲥⲱⲧⲏⲣ ⲡⲓⲙⲉⲅⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱ ⲛⲁⲩ ⲛⲁⲓ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧ

ⲙⲁⲗⲗⲟⲛ ⲛⲁϥ ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉⲙⲛⲧⲣⲣⲟ ⲛⲁϥ ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲉⲙⲛⲧⲣⲣⲟ

ⲕⲗⲟⲥⲙⲟⲥ ⲟⲩⲟ. ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ
ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ
ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ
ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ
ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ
ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ
ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ
ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ
ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ
ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ
ⲛⲓⲙ ⲉⲧⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲩⲓⲟ ⲉⲧⲁⲩⲓ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲙ ⲉⲧⲉ
ⲡⲁⲓ

ⲙⲡⲉⲥⲟⲩⲱⲛ ⲙⲙⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉⲣⲉ
ⲡⲓⲣⲱⲙⲉ ⲛⲧⲉ

ⲙⲁⲣⲉⲧⲁⲩⲟⲩⲱϣ ⲉⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲧⲟⲩⲟ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩ ⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲟⲩⲱⲛϩ ⲉⲡⲓⲙⲁ

ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲙⲙⲟⲥ ⲉⲡⲓⲙⲁⲛⲟⲩⲉⲗ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲡⲓⲙⲁⲛⲟⲩⲉⲗ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲡⲓⲙⲁⲛⲟⲩⲉⲗ ⲡⲉⲛⲛⲟⲩⲧⲉ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲡⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲑⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲁⲛⲟⲕ
ⲡⲉ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲡⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲑⲃⲉ ⲡⲓⲙⲁ
ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ

ⲉⲓⲙⲉ ⲛⲁⲓ ⲛⲁⲣⲟⲩ ⲛⲉⲙ ⲛⲉⲓⲙⲁ ⲛⲓⲃⲉ ⲡⲓⲥⲁⲧ ⲛⲉⲙ ⲡⲓⲙⲁⲩ ⲛⲉⲙ ⲡ

ﻣﻦ ﻫﺬﻩ ﻋﺴﻰ ﻭﻟﻜﻦ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲛⲉⲩⲉ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲉⲩⲉ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲉⲩⲉ ⲛⲁⲓ ⲛⲉⲙ
ⲡⲓⲙⲁⲛⲉⲩⲉ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲉⲩⲉ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲉⲩⲉ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲛⲉⲩⲉ
ⲛⲁⲓ ⲛⲉⲙ

ⲡⲉϫⲉ ⲛⲁϩⲣⲉⲛ ⲙⲡⲉ ⲧⲁⲓ ⲙⲁⲓⲛⲉ. ⲉⲣⲉ ⲡⲉϥⲟⲩⲱϣ ⲙⲡⲉ ⲥⲟϫⲉ ⲙⲉϩⲓⲧⲉ
ⲛⲁ ⲛⲉϩⲥⲛⲁⲩ ⲛⲓⲃⲓⲧⲉ ⲁⲕⲁⲁⲧⲟⲥ. ⲡⲉ ⲉ ⲥⲟⲙⲁⲣⲓⲧⲏⲥ ⲥⲟⲗⲟⲙⲱⲛ ⲛⲉⲩⲣⲱⲙⲉ.
ⲉⲣⲉ ⲛⲓⲙⲁⲛⲉ ⲙⲡⲉ ⲙⲉϩⲓⲧⲉ ⲛⲓⲉⲧⲁⲡⲁⲗⲗⲉ. ⲟⲉ ⲥⲟⲩⲱⲧⲙ ⲙⲁⲣⲉⲡⲉ.
ⲉⲣⲉ ⲡⲉⲙⲁⲛⲉ ⲛⲓⲙ ⲛⲉⲙⲁⲓ ⲛⲓⲙ. ⲉⲣⲉ ⲡⲉⲛⲉ ⲉⲛⲁⲛ ⲙⲁⲣⲉⲛⲧⲁⲩ ⲛⲁⲓ.
ⲉⲣⲉ ⲡⲉⲙⲁⲛⲉ ⲛⲓⲙ ⲛⲉⲙⲁⲓ ⲛⲓⲙ. ⲉⲣⲉ ⲡⲉⲛⲉ ⲉⲛⲁⲛ ⲙⲁⲣⲉⲛⲧⲁⲩ ⲛⲁⲓ.
ⲁⲛ ⲁⲛⲁⲅⲕⲏ ⲙⲡⲉⲛⲉⲣⲅⲟⲛ ⲉⲣⲉ ⲡⲉⲛⲉ ⲁⲛⲁⲅⲕⲏ ⲛⲁⲓ. ⲉⲣⲉ ⲡⲉⲛⲉ ⲛⲁⲓ ⲛⲓⲙ.
ⲁⲛ ⲁⲛⲁⲅⲕⲏ ⲙⲡⲉⲛⲉⲣⲅⲟⲛ ⲉⲣⲉ ⲡⲉⲛⲉ ⲁⲛⲁⲅⲕⲏ ⲛⲁⲓ. ⲉⲣⲉ ⲡⲉⲛⲉ ⲛⲁⲓ ⲛⲓⲙ.
ⲉⲣⲉ ⲡⲉⲙⲁⲛⲉ ⲛⲓⲙ ⲛⲉⲙⲁⲓ ⲛⲓⲙ. ⲉⲣⲉ ⲡⲉⲛⲉ ⲉⲛⲁⲛ ⲙⲁⲣⲉⲛⲧⲁⲩ ⲛⲁⲓ

ⲙ̀ⲡⲉϫⲉ ⲙⲁⲣⲓⲁ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ
ⲙⲁⲣⲉⲛⲛⲁ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲡⲏ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲭⲁⲣⲁ ⲛⲉⲙ ⲡⲓⲙⲁ
ⲛ̀ⲧⲉ ⲡⲓⲉⲩⲫⲣⲁⲛⲏ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲏ
ⲧⲩⲭⲏ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲇⲁⲓⲙⲱⲛ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ
ⲡⲛⲉⲩⲙⲁ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲡⲛⲉⲩⲙⲁ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩ ⲟⲩⲱϣ ⲉⲃⲟⲗ ⲉⲩⲉⲣⲡⲁⲍⲉ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩ ⲟⲩⲱϣ ⲉⲃⲟⲗ
ⲉⲩⲉⲣⲡⲁⲍⲉ

ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲛⲟⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲧⲁⲩ ⲉⲣⲉ ⲡⲉⲛⲟⲩⲟⲉⲓⲧ

ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛ

ⲉⲧⲉ ⲡⲉⲧⲛⲁ ⲛⲉ ⲛⲓⲉⲣⲱⲙⲓ ⲙⲡⲉⲥⲟⲩⲱⲛ. ⲁⲩⲱ ⲡⲉⲧⲛⲁ ⲥⲱⲕ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲧⲛⲁ
ⲛⲓⲉⲣⲱⲙⲓ. ⲁⲗⲗⲁ ⲙⲡⲉⲧⲛⲁ ⲁⲓ ⲛⲁⲓ ⲁⲛ ⲉⲡⲉⲓ. ⲉⲓⲥ ⲙⲡⲉⲧⲛⲁ ⲥⲱⲕ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ ⲉⲣⲟⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ
ⲛⲁⲓ ⲙⲡⲉ ⲙⲡⲉⲧⲛⲁ ⲥⲱⲕ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲧⲛⲁ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ ⲉⲣⲟⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ
ⲛⲁⲓ ⲙⲡⲉ ⲙⲡⲉⲧⲛⲁ ⲥⲱⲕ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲧⲛⲁ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ
ⲛⲁⲓ ⲙⲡⲉ ⲉⲣⲟⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ ⲛⲁⲓ ⲙⲡⲉ ⲙⲡⲉⲧⲛⲁ
ⲥⲱⲕ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲧⲛⲁ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ ⲛⲁⲓ ⲙⲡⲉ ⲉⲣⲟⲓ ⲛⲉⲙ
ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ ⲛⲁⲓ ⲙⲡⲉ ⲙⲡⲉⲧⲛⲁ ⲥⲱⲕ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲧⲛⲁ
ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ ⲛⲁⲓ ⲙⲡⲉ ⲉⲣⲟⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ
ⲛⲁⲓ ⲙⲡⲉ ⲙⲡⲉⲧⲛⲁ ⲥⲱⲕ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲧⲛⲁ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ
ⲛⲁⲓ ⲙⲡⲉ ⲉⲣⲟⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲱⲙⲓ ⲛⲉ ⲙⲡⲉ. ⲁⲩⲱ ⲛⲁⲓ ⲙⲡⲉ ⲙⲡⲉⲧⲛⲁ ⲥⲱⲕ

ⲧⲁⲕⲁⲓⲟⲥⲩⲛⲏ ⲙⲡⲉ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ
ⲉⲧⲉⲙⲁⲩ ⲉⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ.
ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡⲉⲛⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲙ

ⲉⲣⲉ ⲡⲓⲱⲧ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉ ⲛⲉⲧⲛⲁⲥⲟⲩⲱⲛⲓ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲙ̀ⲡⲉⲕⲣⲁⲛ
ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲛⲉⲧⲛⲁⲥⲟⲩⲱⲛⲓ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲛⲉⲧⲛⲁⲥⲟⲩⲱⲛⲓ

ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲙ̀ⲡⲉⲕⲙⲁⲩ ⲁⲩⲱ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲁⲩⲱ ⲙ̀ⲡⲉⲕⲉⲓⲱⲧ ⲁⲩⲱ ⲙ̀ⲡⲉⲕⲙⲁ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ ⲁⲩⲱ ⲡⲉⲕⲣⲁⲛ ⲁⲩⲱ ⲡⲉⲕⲉⲓⲱⲧ ⲁⲩⲱ

ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

ܒܗ ܙܕܡܘܢ. ܡܟܠ ܕܡܚܒܫܟ ܗܘ ܫܡܫܘܢ. ܐܦ ܕܝ ܙܒ
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ܙܰܩ ܥܲܪܲܣ. ܐܰܟܳܐ ܕܒܗܰܡ ܒܲܗ ܒܲܥܳܐ ܕܳܟܳܐ. ܒܲܗ ܗܟ ܗܘ ܕܒ
ܘܲܬܬܳܐ ܫܟܲܬܬܲܗ ܫܥܲܠ ܫܳܥ ܒܲܥ ܟܟ ܒܲܬܬܳܐ. ܗܥܕ ܫܟܲܗ ܟ.
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Fol. 178a. ܫܲܥ ܟ ܫܲܥ ܟ ܫܲܥ ܟ ܫܲܥ ܟ. ܒܲܗ ܟ ܫܲܥ ܟ ܫܲܥ ܟ
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ⲛⲁⲩ ⲉⲡⲉϫⲁⲥ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲛ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲛ
ⲡⲉⲛⲓⲱⲧ

ܫܡܝܗ. ܕܡܝ ܕܡܟ ܕܡܟܬ ܕܡܘܗܒܬ ܘܐܡ ܡܢܝ ܕܡܟ ܕܡܟܬ ܕܡܟ ܕܡܟ
ܟܠܝ ܕܟ ܟܠ ܐܡ ܡܢ ܡܘܗܒܬ. ܡܟܬ ܕܡ ܡܘܗ ܟܠ ܕܡ ܟܠ ܕܡ ܟܠ
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ⲉⲓϫⲟⲗⲉ ⲛⲓⲧⲉ ⲫⲁⲙⲁⲧⲉ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲧⲟⲟⲩ ⲙⲡⲉ ⲧⲁⲇⲟⲕⲏ ⲉⲡⲉϩⲟⲩⲥ
ⲛϫⲟⲟⲥ ⲛⲁⲩ ϫⲉ ⲟⲛ ⲛⲁⲓ ⲙⲙⲁⲩ.

ⲁⲩⲱ ⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲛⲉⲓⲉ ⲛⲥⲟⲩⲟ ⲉⲛⲁⲓ ⲉⲡⲉⲓⲣⲏⲛⲏ ⲛⲧⲁⲡⲁ.
ⲛⲓⲙ ⲙⲡⲉ ⲛⲓⲧⲉ ⲙⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲉⲛⲕⲁⲗⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲁⲅⲁⲑⲟⲥ Fol. 176b.
ⲡⲓⲱⲧ ⲙⲡⲉ ⲛⲓⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲡⲓⲭⲟⲥ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉ
ⲡⲉⲛⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲙⲡⲉⲛⲡⲛⲉⲩⲙⲁ ⲛⲓⲁⲅⲓⲟⲛ ⲛⲧⲉ ⲡⲉⲛⲁⲅⲁⲑⲟⲥ. ⲡⲉⲛⲁⲅⲅⲉⲗⲟⲥ
ⲛⲧⲉ ⲡⲉⲛⲁⲣⲭⲏ ⲛⲧⲉ ⲡⲉⲛⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲉ ⲡⲉⲛⲕⲩⲣⲓⲟⲥ ⲙⲡⲉⲛⲧⲁⲅⲑⲟⲥ
ⲛⲧⲉ ⲡⲉⲛⲁⲣⲭⲱⲛ ⲛⲧⲉ ⲡⲉⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲉⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ
ⲡⲉⲛⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲡⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲧⲉ ⲡⲉⲛⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲉⲛⲟⲥⲓⲟⲥ
ⲡⲓⲁⲅⲁⲑⲟⲛⲓⲕⲟⲥ ⲙⲡⲉⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲛⲉⲥⲧⲏⲥ ⲙⲡⲉⲛⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ
ⲙⲡⲉⲛⲁⲅⲁⲑⲟⲥ ⲡⲓⲁⲅⲁⲑⲟⲛⲓⲕⲟⲥ ⲙⲡⲉⲛⲁⲅⲁⲑⲟⲥ ⲡⲓⲁⲅⲁⲑⲟⲛⲓⲕⲟ

Fol. 176a.

CCC²

ⲁⲛⲟⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲛⲧⲁⲗⲓⲟⲥ ⲁⲩⲱ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲁⲩⲱ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲇⲁⲓⲙ

ܒܗ ܒܝܬ ܡܕܝ ܒܝܬ ܒܝܬ ܐܝܬ ܒܝܬ ܒܝܬ ܒ

ܗܘ ܕܒܝܬ ܡܫܟܚ ܠܗ ܒܝܬ ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܠܡ ܠܟ ܒܪܝ ܘܒܬܟ

ⲛⲁⲡⲟⲗⲗⲱⲛ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲕⲣⲁⲛ ⲙⲡⲉⲕⲣⲱⲙⲉ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲡⲓⲱⲧ

ܒܪܝܫ ܡܕܝܢܬܐ ܕܐܦܠܘܢ ܐܝܟ ܕܡܛܠ ܕܐܬܝ ܠܗ ܠܡܫܪܝ ܒܗ ܠܥܠܡ ܐܝܟ ܕܐܡܪ ܐܢܐ ܒܝܘܚܢܢ ܒܫܘܠܝܚܘܬܐ ܕܝܠܗ ܕܐܬ ܥܡ ܒܢܝ ܐܢܫܐ ܒܟܠ ܕܪ ܘܕܪ ܘܕܪ ܐܡܝܢ ܘܠܐ ܢܚܙܘܢ ܠܗ ܒܥܝܢܐ ܒܣܪ ܕܐܦ ܒܫܡܝܐ ܘܒܐܪܥܐ ܐܝܬ ܠܗ ܫܘܠܛܢ ܘܫܘܠܛܢ

ܗܢܐ ܕܒܝܫܐ. ܘܐܡܪ ܠܗ ܐܦܠܘܢ ܡܠܟܐ ܕܐܬܝ ܠܟ ܒܝܕ
ܕܒܝܫܬܐ. ܘܐܫܬܠܚ ܐܦ ܠܟ ܡܕܝܢܬܐ ܕܡܝܬܝ. ܕܐܡܪ ܠܗ
ܬܘܒ ܕܐܟܣ. ܒܐܝܟ ܡܢ ܕܐܬܝܬ ܐܫܬܪܝ. ܕܐܡܪ ܠܗ ܡܪܝ
ܐܟܣ. ܐܠܐ ܕܐܡܪ ܠܝ ܗܟܝܠ ܕܐܬܝ ܠܟ ܒܝܕ ܡܠܟܐ
ܕܐܟܣ ܕܡܕܝܢܬܐ ܕܡܝܬܝ. ܐܡܪ ܠܗ ܡܪܝ ܒܐܝܟ ܐܬܝ ܠܟ
ܐܟܣ. ܐܡܪ ܠܗ ܐܦ ܐܢܐ ܐܬܝ ܠܟ ܒܝܕ ܡܠܟܐ ܕܐܟܣ
ܕܡܕܝܢܬܐ ܕܡܝܬܝ. ܐܡܪ ܠܗ ܡܪܝ ܒܐܝܟ ܐܬܝ ܠܟ ܒܝܕ
ܡܠܟܐ ܕܐܟܣ ܡܢ ܕܐܬܝܬ. ܐܡܪ ܠܗ ܟܡ ܕܡܝܢܐ ܫܒܝܩ. ܐܦ
ܐܢܐ ܕܐܟܣ ܠܟ ܕܡܝܢܐ ܐܠܐ ܐܢܐ ܐܬܝ ܠܟ ܒܝܕ ܡܠܟܐ
ܕܐܟܣ ܡܢ ܕܐܬܝܬ. ܐܡܪ ܠܗ ܐܦ ܐܢܐ ܐܬܝ ܠܟ ܒܝܕ
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ⲉⲧⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲉⲣⲉ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ
ⲛⲁⲛ ⲉⲧⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲉⲣⲉ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲡⲓⲥⲧⲟⲗⲏ
ⲛⲁⲓ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ
ⲡⲓⲁⲣⲭⲓⲇⲓⲁⲕⲱⲛⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲣⲟⲇⲓⲁⲕⲱⲛⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲇⲓⲁⲕⲱⲛⲟⲥ
ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ
ⲡⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ
ⲡⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲇⲓⲁⲕⲟ

ܕܠܐ ܒܗ ܒܕܒܪ ܐܚܪ ܕܐܦ ܒܝ ܐܢܫ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܬ

ⲡⲁⲓⲱⲛ ⲙⲛ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉⲣⲉ ⲡⲓⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲡⲉⲛⲛⲟⲩⲧⲓ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧ

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ⲙⲡⲉⲓⲱⲧ ⲛⲁⲡⲟⲗⲗⲱⲛ ⲡⲉⲧⲙⲁⲩⲁⲣⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲓ

ⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲉⲛⲓⲱⲧ ⲙⲡⲉⲛⲓⲱⲧ ⲁⲩⲱ ⲡⲉⲛⲓⲱⲧ

ⲙⲁⲣⲉ ⲡⲓⲱⲧ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ.
ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲟ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲁⲧⲉ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲁⲧⲉ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ. Fol 170a.
ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲟ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ. ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲁⲧⲉ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ.
ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲁⲧⲉ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲟ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ.
ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲁⲧⲉ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲁⲧⲉ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ

ܡܫܟܚ ܠܗ ܐܠܗܐ ܕܟܠ ܒܪ ܐܢܫ ܕܐܬܐ ܠܥܠܡܐ ܗܢܐ ܒܫܠܡܐ ܘܒܫܠܡ ܢܦܩ ܠܒܝܬܗ ܘܠܐ ܢܚܙܐ ܒܝܬ ܫܚܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܀ ܗܘ ܕܐܡܪ ܠܗ ܠܡܪܝ ܐܠܗܐ ܐܝܟ ܐܢ ܐܬ ܥܡ ܐܢܫ ܐܠܐ ܐܢ ܐܬ ܥܡ ܐܢܫ ܐܠܐ ܐܢ ܐܬ ܥܡ ܐܢܫ ܀

ⲁⲩⲱ ⲛⲉⲙⲁⲩ ⲛⲓⲙ ⲛⲉ ⲛⲉⲛⲉⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲉⲓ.

ܒܗܘ ܕܐܡܪ ܠܗ ܐܢ ܐܝܟ ܐܬ ܐܢܬ ܕܐܡܪ ܠܝ ܐܢ ܐܝܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܝܟ ܐܢܬ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲣⲉⲙⲛⲧⲁⲓⲟ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓ ⲛⲓⲃ

ܟܝ ܚܒܒ ܒܝ ܒܬ ܕܒܫܬ. ܒܗ ܡܕܥܬ ܕܒܒ ܕܒܫ ܐܝܟ ܕܒ ܒܬ ܐܬ ܒܗ ܒܬ ܐܬ ܒܗ ܒܬ ܐܬ ܒܗ

ⲁⲃⲃⲁ ⲱⲣ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲁⲓ

ⲁⲩⲱ ⲉⲧⲉⲓⲙⲁⲣⲉ ⲛⲁⲩ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲙⲁⲣⲉⲛⲧⲁⲥⲓⲁ

ܘܙܕܩ ܒܟܬܒ ܕܒܠܘܒ ܫܡܥ ܒܒܝܕܗ ܘܒܡܒܕܗ ܕܙܝܙ ܕܒ
ܫܒܠܝܡ ܒܝܠܦܗ ܠܐ ܒܟܪ. ܟܬܒ ܐܢ ܐܡ ܐܢ ܒܪ ܡܢ ܒܝܠܝ
ܕܡܢܫ. ܘܒܟܒ ܐܦ ܒܪܒ ܫܠܝܫ. ܗܘ ܒܪ ܕܒܠܝܒ ܕܙܝܙ
ܘܡܘܕܘܢ ܕܙܩܟ. ܘܐܡ ܐܦ | ܕܡܒܪܟ ܒܟܒ. ܘܡܢ ܕܙܘܕܘ Fol. 166 b.
ܙܡܪ ܕܒ ܡܒܕ ܘܙܒܢ. ܘܡܪ ܒܡܒܕ ܡܒܙܡܘܒ ܡܒܕ. ܕܒ ܡܒܕ
ܘܡܒ ܠܒܠܡ ܒܒܢ. ܘܡܒܕ ܠܡܒܙ ܘܒܒܢ ܡܒܒ.
ܘܒܟ ܒܡܒ ܫܡܘ ܒܒ ܐܡ. ܘܡܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ. ܘܒ
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ܒܡ ܒܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ. ܘܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ.
ܒܡ ܒܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ. ܘܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ.
ܒܡ ܒܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ. ܘܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ.
ܒܡ ܒܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ. ܘܒ ܒܡ ܒܒ ܐܡ ܒܪ ܡܢ.

Fol. 166a. ܗܢܛܒܐ. | ܘܐܝܟ ܡܢ ܗܘ ܕܒܥܝ ܠܡܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܝܬ ܠܝ ܫܘܠܛܢܐ ܘܚܝܠܐ ܕܐܢܐ ܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܝ ܫܘܠܛܢܐ ܐܠܐ ܡܢ ܠܥܠ ܡܢ ܫܡܝܐ. ܘܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕ

ⲉⲓⲙⲉ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁ ⲛⲓⲃⲉ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲉⲃⲟⲗ. ⲛⲉⲓ ⲁⲩⲱ ⲛⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲓ ⲉⲣⲟⲥ
ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲩⲣⲁⲛ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲧⲉ ⲡⲉⲩⲣⲁⲛ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲧ

ⲙⲡⲉⲙⲛ ⲓⲉ ⲁⲛⲕ. ⲕⲥⲙⲧ ⲙⲡⲉ ⲫⲁⲣⲁⲕⲗⲏⲥⲓⲁⲥⲧⲏⲥ ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲡⲉⲛⲓⲱⲧ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲉⲧⲣⲉⲛⲁⲩ ⲙⲡⲉ ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲛⲟⲕ ⲁⲓⲣⲉⲙⲛⲧⲉ ⲛⲁⲓ
ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲡⲓⲙⲁ

ⲙⲡⲉⲓⲱⲧ ⲉⲧⲃⲉ ⲡⲉϥⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲧⲉ

ܘܐܡܪ ܠܗ. ܐܝܟ ܕܐܢܬ ܒܥܝ ܡܢ ܡܐ ܕܐܢܐ ܒܥܐ ܠܟ. ܘܐܡܪ ܠܗ ܡܪܝ ܡܪܝ ܐܢܐ ܒܥܐ ܠܟ ܕܬܫܒܘܩ ܠܝ ܚܛܗܝ ܘܐܫܪܝ ܠܟ ܒܫܡܝܐ ܘܠܐ ܩܕܡܟ ܒܫܡܝܐ ܘܠܐ ܩܕܡܟ ܐܦ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܗܠܝܢ ܕܐܢܬ ܒܥܐ ܠܟ ܕܬܫܒܘܩ ܠܝ ܚܛܗܝ ܘܐܫܪܝ ܠ

ܐܬܒܪܟ ܕܡܕܒܪܢܐ ܗܘ ܕܥܒܕ ܠܗ ܒܪܝܫ ܐܢܫ ܠܐ ܫܡܥ ܐܘ ܚܙܐ ܐܘ ܕܥܠ ܠܒܐ ܕܒܢܝ ܐܢܫܐ ܡܫܟܚ ܐܢܫ ܠܐ ܡܨܐ ܠܡܫܟܚ ܐܢܫ ܐܠܐ ܒܟܠ ܕܒܪ ܡܢ ܕܢܦܠ ܒܝܕ

ܠܥܠܡ ܐܡܝܢ ܘܒܗ ܢܬܚܙܐ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝ. ܘܡܢ ܗܢܐ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝ
ܠܥܠܡ ܐܡܝܢ ܘܒܗ ܢܬܚܙܐ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝ. ܘܡܢ ܗܢܐ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝ
ܕܐܡܪ ܠܗ ܐܠܗܐ ܐܝܟ ܕܟܝ ܐܡܪ ܠܝ ܐܢܬ ܒܪܝ ܐܢܐ ܝܘܡ ܝܠܕܬܟ. ܘܐܡܪ
ܠܝ ܫܐܠ ܡܢܝ ܘܐܬܠ ܠܟ ܢܘܪܡܝܐ ܘܐܪܬ ܐܚܣܢܬܟ ܠܐܦܣܐ ܕܐܪܥܐ.
ܘܐܡܪ ܠܝ ܐܠܗܐ ܐܝܟ ܕܟܝ ܐܡܪ ܠܝ ܐܢܬ ܒܪܝ ܐܢܐ ܝܘܡ ܝܠܕܬܟ. ܘܐܡܪ
ܠܝ ܫܐܠ ܡܢܝ ܘܐܬܠ ܠܟ ܢܘܪܡܝܐ ܘܐܪܬ ܐܚܣܢܬܟ ܠܐܦܣܐ ܕܐܪܥܐ.
ܘܐܡܪ ܠܗ

ܗܘ ܕܒܝܬ ܡܫܝܚܐ ܘܠܐ ܡܫܬܘܬܦ ܥܡ ܫܘܠܛܢ ܕܥܠ ܐܪܥܐ ܘܠܐ ܡܫܬܘܬܦ ܥܡ ܡܠܟܐ

ܕܟܟܐ ܕܚܠܝܕܝ. ܐܡ ܚܢܐ ܕܡܝܢ ܕܫܘܐ ܙܕ ܒܗܕܐ.
ܐܡ ܚܢܐ ܕܡܝ ܕܢܫܬܐ ܒܗܕܐ. ܘܕܐ ܐܘ ܫܚܠ ܕܐ
ܚܠܡ ܐܟ ܒܗܕܐ ܙܗܢ ܕܚܠ ܐ ܕܐܒܝ ܕܟܟܐ. ܐܘ
ܠܗ ܐ ܕܒܙܕ ܐ ܚܠܡ ܟܐ ܟܠ ܕܟܟܐ ܙܕ. ܐ ܚܠܡ
ܕܙܟܠܢ ܐܙ ܒܗܕܐ ܙܗܢ. ܐܠܐ ܕܟܟܐ ܐܟ ܐܒ
ܕܐܒܕ. ܚܒܐ ܠܗ ܕܟܒܐ ܐܕܐ ܕܟܐ ܙܕ ܟܟܐ. ܐܘ
ܫܚܠ ܕܐ ܠܐܒܠ ܐ ܒܕܐ ܕܟܟܐ. ܠܚܠ ܠܗ ܟ
ܐܟܐ ܙܕ ܕܐܒܠܒ. ܒܙܗ ܐܘ ܕܐܒ ܟ ܒܕܐ ܐܒܒܐ.
ܐܕܐ ܟܟ ܙܗ ܟܟ ܐ ܐ ܟܟ ܐ ܐ ܟ ܐ ܐ ܟ ܐ ܐ

ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܥܠ ܕܢܫܬܘܬ ܐܘ

ܘܐ ܕܒܝܬ ܡܫܝܚܐ ܕܐܬܝ ܠܡܫܪܝ ܒܫܘܠܡܐ ܘܠܡ

ܐܬܬܟܢܝ ܒܗ ܐܢ ܕܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܢ ܟܠ ܡܕܡ ܕ

ܗܵܠܹܝ ܐܲܦ ܥܲܡ ܟܲܪܝܵܙ ܕܝܲܘܡܵܢ ܟܲܪܟܹܝ. ܐܲܡܲܪ ܐܲܢ ܥܲܡ ܪܲܒ ܕܲܒ
ܫܲܒܚ ܐܲܢ ܗܘ. ܐܲܢ ܥܲܡ ܚܲܒܪ | ܢܲܛܘܪ. ܐܲܡܲܪ ܐܲܢ ܗܘ ܕܲܒ ܫܲܒܚ ܐܲܢ ܗܘ. Fol. 160a.
ܐܲܦ ܥܲܡ ܫܲܠܝܛ ܕܝܲܟܝ ܟܲܝ ܕܲܒ ܐܲܢ ܥܲܡ ܫܲܒܚ ܐܲܢ ܗܘ. ܐܲܡܲܪ
ܐܲܦ ܥܲܡ ܫܲܒܚ ܐܲܢ ܗܘ ܕܲܒ ܐܲܢ ܥܲܡ ❊ ܫܲܒܚ ܐܲܢ ܗܘ ܕܲܒ ܐܲܢ ܥܲܡ
ܫܲܒܚ. ܐܲܡܲܪ ܐܲܢ ܗܘ ܕܲܒ ܐܲܢ ܥܲܡ ܫܲܒܚ ܐܲܢ ܗܘ. ܐܲܡܲܪ ܐܲܢ ܗܘ
ܕܲܒ ❊ ܐܲܢ ܥܲܡ ܫܲܒܚ ܐܲܢ ܗܘ ❊

ܐܲܢ ܥܲܡ ܫܲܒܚ ܐܲܢ ܗܘ ❊ ❊ ❊

ܡܫܟܚ ܟܬܒ ܐܝܟ ܙܕ ܕܝ ܒܙܒ ܕܟܬ ܡܫܟܚ ܙܓܐ ܡܥܒܕܐ ܙܓܐ ܟܬܒ ܕܝ ܙܕ ܐܝܟ

ܗܘ ܕܒܝܬ ܡܕܝܢܬܐ ܕܐܬܘܪ ܒܝܬ ܡܕܝܢܬܐ ܕܐܬܘܪ ܗܘ ܕ

ܘܗܘ ܕܐܡܪ ܠܗ ܡܪܝ ܥܡܟ ܘܥܡ ܪܘܚܟ ܐܡܝܢ ܀ ܘܗܘ ܟܕ ܫܡܥ ܗܢܐ ܡܪܝ ܝܘܚܢܢ ܀

ܘܐܙܠ ܠܗ ܠܒܝܬ ܐܒܘܗܝ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܕܥ ܠܝ ܘܐܢܐ ܠܐ ܐܫܬܘܕܥ ܠܟ ܀ ܘܗܘ ܟܕ ܫܡܥ ܗܢܐ ܡܪܝ ܝܘܚܢܢ ܀

ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲁⲃⲃⲁ ⲁⲛⲟⲩⲃ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲁⲃⲃⲁ ⲁⲡⲁ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲁⲃⲃⲁ ⲡⲓⲁⲣⲥⲉⲛⲓⲟⲥ
ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲁⲃⲃⲁ ⲡⲓⲁⲣⲥⲉⲛⲓⲟⲥ ⲁⲩⲱ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲁⲃⲃⲁ
ⲡⲓⲁⲣⲥⲉⲛⲓⲟⲥ ⲁⲩⲱ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲁⲃⲃⲁ ⲡⲓⲁⲣⲥⲉⲛⲓⲟⲥ ⲁⲩⲱ
ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲁⲃⲃⲁ ⲡⲓⲁⲣⲥⲉⲛⲓⲟⲥ ⲁⲩⲱ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ

ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ
ⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ
ⲡⲓⲙⲁ

ⲟⲩⲙⲁⲑⲏⲧⲏⲥ ⲙⲛⲏⲙⲏ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓ ⲙⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲟⲩⲛⲁⲧⲥⲱⲧⲙ ⲙⲡⲕⲁⲥⲧⲟⲥ ⲛⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲓⲟⲛ
ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ
ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲙⲁⲑⲑⲁⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ
ⲗⲟⲩⲕⲁⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲗⲟⲩⲕⲁⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ
ⲙⲁⲑⲑⲁⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲁⲣⲭⲉⲗⲁⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ
ⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲓⲥⲁⲁⲕ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲓⲁⲕⲱⲃ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ
ⲓⲱⲥⲏⲫ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲙⲱⲩⲥⲏⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲇⲁⲩⲓⲇ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲛⲉⲙ ⲛⲓⲁⲅⲓⲟⲥ ⲁⲙⲏⲛ. ⲁⲛⲟⲕ ⲁⲓ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡ

ⲙⲛⲧⲣⲉ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲙⲟⲥ ⲛⲁⲛ

ܒܝܬ ܡܫܝܚܐ ܘܐܬܝ ܠܗ ܒܫܠܡ ܘܐܬܝ ܠܗ ܒܫܠܡ ܘܐܬܝ ܠܗ ܒܫܠܡ

ܐܦ ܒܗܝ ܕܝܢ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܬܝ ܐܢܐ ܘܐܙܠ ܐܢܐ ܘ

ⲙⲡⲉ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲟⲩⲟϩ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲡⲉⲓⲱⲧ
ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ.
ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ
ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ
ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ
ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ.
ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ
ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ. ⲁⲓⲙⲟⲩⲛⲉ ⲉⲡⲉⲓⲱⲧ
ⲛⲁⲓ ⲛⲉⲙⲁⲩ.

ܒܗ ܢܦܫ ܕܥܒܕ ܒܝܬ ܡܫܟܒܐ ܕܐܚܝܗܝ ܘܐܡܪ ܠܗ ܐܢܐ ܒܪ ܐܢܫ ܚܛܝܐ ܘܡܫܟܚ ܠܗ ܒܟܠ ܝܘܡ ܫܒܬܐ ܘܒܟܠ ܥܕܢ ܕܐܬܐ ܠܘܬ ܐܚܝܗ ܕܢܫܬܒܩ ܠܗ ܘܢܗܘܐ ܥܡ ܐܚܝܗ ܒܫܠܡ ܘܒܚܕܘܬܐ ܘܒܫܠܡ ܢܦܪܫ ܡܢ ܗܕܐ ܥܠܡܐ ܘܢܫܪܐ ܒܫܠܡ ܠܘܬ ܡܪܝ ܡܫܝܚܐ ܕܢܚܝܐ ܠܗ ܘܢܫܒܚ ܠܗ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܪ ܐܒܪܗܡ ܠܐ ܫܡܥ ܠܗ ܐܠܐ ܡܫܐ ܢܒܝܐ ܘܐܦ ܐܢ ܚܕ ܡܢ ܡܬܝ ܥܠܡܐ ܢܩܘܡ ܘܢܚܘܐ ܠܗ ܐܡܪ ܐܒܪܗܡ ܠܐ ܐܡܪ ܠܗ ܐܠܐ ܐܢ ܠܐ ܫܡܥܘ ܠܡܘܫܐ ܘܠܢܒܝܐ

ܕܡܬܚܙܝ ܠܗ ܒܥܒܕܗ ܕܫܘܒܚܐ: ܡܐ ܕܥܒܕ ܫܘ ܕܟܠ
ܐܢܫ ܕܥܒܕ ܠܗ ܒܛܝܒ ܘܫܦܝܪ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ
ܕܟܠ ܐܢܫ. ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܘܥ ܒܓܝܪ ܕܐܡܪ ܠܟ
ܐܝ ܐܢ ܐܬ ܒܥܐ ܠܡܫܒܚ ܠܒܪ ܐܢܫ ܐܠܐ ܠܐܠܗܐ
ܒܠܚܘܕ

ⲟⲩ ⲙⲁⲣⲉ ⲡⲉⲓⲟⲙ. ⲛⲁⲓ ⲇⲉ ⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲧⲉⲛⲓⲱⲧ ⲉⲧⲣⲉⲛⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲁⲓ
ⲛⲉⲙⲁⲩⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙⲁⲩⲧⲟⲩ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ
ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲉⲩⲥⲱⲙⲁ ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲥⲩⲛⲉⲓⲇⲏⲥⲓⲥ ⲛⲉⲩⲙⲉⲧⲁⲙⲉⲗⲉⲓⲁ
ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲉⲩⲙⲉⲧⲁⲙⲉⲗⲉⲓⲁ ⲛⲉⲩⲥⲩⲛⲉⲓⲇⲏⲥⲓⲥ ⲛⲉⲩⲥⲱⲙⲁ ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ
ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲉⲓⲕⲱⲛ ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲉⲓⲕⲱⲛ ⲛⲉⲩⲥⲱⲙⲁ
ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲉⲓⲕⲱⲛ ⲛⲉⲩⲥⲱⲙⲁ ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ
ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲉⲓⲕⲱⲛ ⲛⲉⲩⲥⲱⲙⲁ ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲉⲓⲕⲱⲛ
ⲛⲉⲩⲥⲱⲙⲁ ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲉⲓⲕⲱⲛ ⲛⲉⲩⲥⲱⲙⲁ ⲛⲉⲩⲥⲁⲣⲝ
ⲛⲉⲩⲙⲉⲩⲉ ⲛⲉⲩⲛⲟⲩⲥ ⲛⲉⲩⲉⲓⲕⲱⲛ ⲛⲉⲩⲥⲱⲙⲁ ⲛⲉⲩⲥⲁⲣⲝ ⲛⲉⲩⲙⲉⲩⲉ ⲛⲉⲩⲛⲟⲩⲥ
ⲛⲉⲩⲉⲓⲕⲱⲛ ⲛⲉⲩⲥⲱⲙⲁ

ⲙⲡⲟ ⲉⲗⲗⲁⲥ ⲛⲓⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲣⲁⲛⲟⲓⲛ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ.
ⲛⲉⲙⲁⲩ ⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ ⲛⲉⲙⲁⲩ ⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲁⲛⲟⲓⲛ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ

Fol. 153a. ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲓⲕⲁⲗⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲟⲩⲱϫ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲥⲁ ⲛⲓⲣⲉⲙⲛⲧⲁⲩⲙⲟⲩ ⲛⲓⲙ ⲛⲓⲙ

ﻭﺍﻟﻠﻪ ﺍﻋﻠﻢ ﺑﺎﻟﺼﻮﺍﺏ ﻭﺇﻟﻴﻪ ﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺂﺏ. ﻭﻟﻤﺎ ﺍﻧﺘﻬﻰ ﺍﻟﺸﻴﺦ ﻣﻦ ﺣﻜﺎﻳﺘﻪ ﻗﺎﻝ ﻟﻪ ﺍﻟﻤﻠﻚ ﻗﺪ ﺳﻤﻌﻨﺎ ﻣﺎ ﺣﻜﻴﺖ ﻟﻨﺎ ﻭﻟﻜﻦ ﻫﻞ ﻋﻨﺪﻙ ﻏﻴﺮﻩ ﻓﻘﺎﻝ ﻧﻌﻢ ﻳﺎ ﻣﻠﻚ ﺍﻟﺰﻣﺎﻥ ﺇﻥ ﻟﻲ ﺟﺎﺭﻳﺔ ﻳﻘﺎﻝ ﻟﻬﺎ ﺩﻧﻴﺎﺯﺍﺩ ﻭﻫﻲ ﺗﺤﻔﻆ ﻛﺜﻴﺮﺍ ﻣﻦ ﺍﻟﺤﻜﺎﻳﺎﺕ ﻭﺍﻟﻘﺼﺺ ﻭﺍﻟﺸﻌﺮ ﻭﺍﻟﻨﻮﺍﺩﺭ ﻭﻗﺪ ﺳﻤﻌﺖ ﻣﻨﻬﺎ ﻛﺜﻴﺮﺍ ﻭﻟﻢ ﺃﺭ ﻟﻬﺎ ﻧﻈﻴﺮﺍ ﻓﻲ ﺣﺴﻦ ﺍﻟﺤﺪﻳﺚ ﻭﻟﻄﻒ ﺍﻟﻤﻨﺎﺩﻣﺔ ﻭﺍﻟﻤﺤﺎﺿﺮﺓ ﻭﻗﺪ ﺟﻤﻌﺖ ﻣﻦ ﺫﻟﻚ ﻛﺘﺎﺑﺎ ﻭﺳﻤﺘﻪ ﺑﺎﺳﻤﻬﺎ ﻭﻫﻮ ﻛﺘﺎﺏ ﺍﻟﺒﺎﺭﻉ ﻓﻲ ﺣﻜﺎﻳﺎﺕ ﺍﻟﻤﺮﺍﺿﻊ ﻭﻫﻮ ﻣﺸﺘﻤﻞ ﻋﻠﻰ ﺛﻼﺛﻴﻦ ﺣﻜﺎﻳﺔ ﻭﻗﺪ ﺟﻌﻠﺘﻬﺎ ﻟﻚ ﻳﺎ ﻣﻠﻚ ﺍﻟﺰﻣﺎﻥ ﻓﻲ ﻛﻞ ﻟﻴﻠﺔ ﺣﻜﺎﻳﺔ ﻭﺃﻧﺎ ﺃﺳﺘﺄﺫﻥ ﻟﻬﺎ ﻓﻲ ﺍﻟﻜﻼﻡ ﻓﺈﻥ ﺃﺫﻥ ﻟﻬﺎ ﺍﻟﻤﻠﻚ ﺗﻜﻠﻤﺖ ﻭﺇﻥ ﻟﻢ ﻳﺄﺫﻥ ﻟﻬﺎ ﻟﻢ ﺗﺘﻜﻠﻢ ﻓﻘﺎﻝ ﻟﻬﺎ ﺍﻟﻤﻠﻚ ﻗﺪ ﺃﺫﻧﺖ ﻟﻚ ﻓﺘﻜﻠﻤﻲ ﻓﻘﺎﻟﺖ ﺍﻋﻠﻢ ﻳﺎ ﻣﻠﻚ ﺍﻟﺰﻣﺎﻥ ﺃﻥ ﻣﻦ ﺍﻟﺤﻜﺎﻳﺎﺕ ﺍﻟﻤﺴﻠﻴﺔ ﻟﻠﻨﻔﻮﺱ ﻭﺍﻟﻤﺠﻠﺒﺔ ﻟﻠﺴﺮﻭﺭ ﻭﺍﻟﻤﺆﻧﺴﺔ ﻟﻠﻤﺤﺰﻭﻥ ﻭﺍﻟﻤﻔﺮﺣﺔ ﻟﻠﻤﻬﻤﻮﻡ ﻭﺍﻟﻤﺮﻗﺪﺓ ﻟﻠﻨﺎﺋﻢ ﻭﺍﻟﻤﻨﺒﻬﺔ ﻟﻠﻐﺎﻓﻞ ﻭﺍﻟﻤﺤﺮﻛﺔ ﻟﻠﻜﺴﻮﻝ ﻭﺍﻟﻤﺜﻴﺮﺓ ﻟﻠﻨﺸﻴﻂ ﻭﺍﻟﻤﺰﻫﺪﺓ ﻓﻲ ﺍﻟﺪﻧﻴﺎ ﻭﺍﻟﻤﺮﻏﺒﺔ ﻓﻲ ﺍﻟﺘﺠﺎﺭﺓ ﻭﺍﻟﻤﺒﻴﻨﺔ ﻟﻠﻄﺮﻳﻖ ﻭﺍﻟﻤﺤﺬﺭﺓ ﻣﻦ ﺍﻟﻤﻬﺎﻟﻚ ﻭﺍﻟﻤﺮﺷﺪﺓ ﻟﻠﻤﺘﺤﻴﺮ ﻭﺍﻟﻤﻌﻠﻤﺔ ﻟﻠﻤﺘﻌﻠﻢ ﻭﺍﻟﻤﺆﻧﺴﺔ ﻟﻠﻐﺮﻳﺐ ﻭﺍﻟﻤﺬﻛﺮﺓ ﻟﻠﻐﺎﻓﻞ ﻭﺍﻟﻤﻌﺮﻓﺔ ﻟﻠﺠﺎﻫﻞ ﻭﺍﻟﻤﺒﺼﺮﺓ ﻟﻠﻌﺎﻗﻞ ﻭﺍﻟﻤﺤﺬﺭﺓ ﻣﻦ ﺍﻟﻐﻮﺍﺋﻞ ﻭﺍﻟﻤﺮﻏﺒﺔ ﻓﻲ ﺍﻟﻔﻀﺎﺋﻞ ﻭﺍﻟﻤﺰﻫﺪﺓ ﻓﻲ ﺍﻟﺮﺫﺍﺋﻞ ﻭﺍﻟﻤﺒﻴﻨﺔ ﻟﻠﻤﺤﺎﺳﻦ ﻭﺍﻟﻤﺴﺘﻬﺠﻨﺔ ﻟﻠﻤﻜﺎﺭﻡ ﻭﺍﻟﻤﺤﺬﺭﺓ ﻣﻦ ﺍﻟﻤﺴﺎﻭﺉ ﻭﺍﻟﻤﺮﻏﺒﺔ ﻓﻲ ﺍﻟﻤﺤﺎﺳﻦ ﻭﺍﻟﻤﺰﻫﺪﺓ ﻓﻲ ﺍﻟﻤﺴﺎﻭﺉ

ﻛﻠﻜﻨﺖ. ﻣﺪﻩ ﻛﻨﻨﺖ ﻣﺰﻣﺪ ﻛﻢ. ﻧﺸﺖ ﻛﻬﻮﻣﻬﻮ ﻛﻬﻮ ﻫﺪﻩ.
ﻣﻜﻞ ﺩﻫﻮﻣﻨﻜﺖ ﻣﺪﻫﺪﻩ. ﻛﻬﻮﻣ ﺩﻛﻬﻮ ﺩﻣﻮ ﻫﺪﻫﻨﻜﺖ ﻣﺪﻫﺪﻫﻮ.
ﻣﻬﻮﻫﺪﻩ ﻧﻬﻮﻫﻨﻜﺖ ﻫﻮﻫﻮ ﻫﻮﻫﻨﻜﺖ ﻫﻮﻫﻮ ﻛﺮ ﻫﺪﻩ: ﻫﺪﻫﻮ ﻫ

ﻟﻤﻬﺪﻩ ﻛﺒﻨﻨﺪ. ﺷﻨﻪ ﺩﻤﺤﺪﺩ ﺑﻨﻪ ﻟﻪﺒﻪ ﻣﻦ ﻫﺒﺪﻩ
ﺩﺑﺪﻫ: ﻣﻬﻠ ﺩﻟ ﻫﻪﻩﻤﺪﺩ ﻫﺪ ﻛﻨﻪﻫ. ﻫﻨ ﻫﻠﻩ ﺩﺑﺪﻩ.
ﻫﺴﺪ ﻫﺪﻨ ﻫﻠﻪ ﺩﺑﺪﻩﻫﻪﻫ ﻫﺪﻫ ﺩﺑﺪﻫ. ﻫﺒﻟﺒ ﻫﺪﻨ ﻫﺴﺪ
ﻟ ﻫﻪ ﺩﻟﺒﻩﻫﻩ: ﺩﺑﺪﺩ ﻫﻨﻟﻠﻩﻫ. ﻫﻪ ﻫﻪ ﺩﻟﺒﻩﻫﻩ: ﺩﺑﺪﺩ
ﻫﻟﻪ ﻫﻪ ﻫﻪﻫ: ﻣﻬﻠ ﻫﻠﻪ ﻫﻪﻫ ﻫﻪ ﻫﻪﻫ: ﻣﻪ ﻫﻪﻫ
ﻣﻪ ﻫﻪﻫ ﺩﺑﺪﻫﻪﻫ ﻫﻪﻫ ﺩﺑﺪﻫ ﻫﻪ ﺩﺑﺪﻫ: ﺩﺑﺪﻫ ﻫﻪﻫ
ﺩﺑﺪﻫ. ﻫﻪ ﻫﻪﻫ ﻫﻪ ﻫﻪﻫ ﻫﻪﻫ ﻫﻪﻫ ﻫﻪﻫ. ﻫﻪﻫ ﻫﻪﻫ
ﻫﻪﻫ ﻫﻪﻫ ﻫﻪﻫ ﻫﻪﻫ

ܡܫܟܚܬ ܡܫܘܒܚ ܙܡܪܬ ܕܒܝ ܒܒܝܬ ܕܒ ܒܫܒܬ ܒܟ. ܒܟ ܒܒܝܬ ܕܒ ܒܫܒܬ

ڈلھڑ ڈڈڑ ڈڑڑ ڈڑ ڑڑ ڈڑڑ ڈڑ ڈڑڑ ڈڑڑ ڈڑ

Fol. 150δ.

ꠇꠤꠞ ꠇꠤꠞꠀ ꠇꠤꠞꠀꠞ ꠇꠤꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞꠀꠞ ꠇꠤꠞꠀꠞ ꠇꠤꠞꠀ

ﻣﻦ ﺍﻟﻠﻴﻞ ﻭﻫﻮ ﻳﺘﻜﻠﻢ ﻣﻊ ﺍﻟﻨﺎﺱ ﻓﻴﻘﻮﻝ ﺍﻧﺎ ﺍﻟﺬﻱ ﻻ ﺍﻟﻪ ﺍﻻ ﺍﻧﺎ ﻭﺍﻧﺎ ﺍﻟﺬﻱ ﻻ ﺍﻟﻪ ﺍﻻ ﺍﻧﺎ ﻓﻤﻦ ﺍﺩﺭﻛﻪ ﻓﻘﺪ ﻧﺠﺎ ﻭﻣﻦ ﻟﻢ ﻳﺪﺭﻛﻪ ﻓﻘﺪ ﻫﻠﻚ ﻭﻫﻮ ﻳﻘﻮﻝ

ܒܗܘ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܚܘܫܒܢܐ ܕܬܗܘܐ ܠܟ ܠܐ ܬܗܘܐ ܠܟ ܐܠܐ ܚܕ ܒܠܚܘܕ

ܒܝ ܕܐ. ܐܣܬܝ ܫܒܩ ܠܗ ܕܐ ܗܘ ܡܢ ܒܝܬ ܣܗܕܐ ܕܐ ܗܘ ܐܝ ܕܐ ܒܝ
ܠܝ. ܐܢ ܐܬܐ ܠܡܒܪܟ. ܐܡܪ ܠܗ ܐܝ ܕܐ ܗܘ ܐܢ ܐܡܪ ܠܝ ܐܢ ܐܬܐ
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ܐܬܐ ܠܡܒܪܟ. ܐܡܪ ܠܗ ܐܝ ܕܐ ܗܘ ܐܢ ܐܡܪ ܠܝ ܐܢ ܐܬܐ ܠܡܒܪܟ.
ܐܡܪ ܠܗ ܐܝ ܕܐ ܗܘ ܐܢ ܐܡܪ ܠܝ ܐܢ ܐܬܐ ܠܡܒܪܟ. ܐܡܪ ܠܗ ܐܝ ܕܐ
ܗܘ ܐܢ ܐܡܪ ܠܝ ܐܢ ܐܬܐ ܠܡܒܪܟ. ܐܡܪ ܠܗ ܐܝ ܕܐ ܗܘ ܐܢ ܐܡܪ ܠܝ
ܐܢ

ܗܘ ܕܐܡܪ ܠܗ ܐܢܬ ܕܥܒܕ ܠܝ ܫܘܒܚܐ ܘܐܢܐ ܐܫܠܡ ܠܟ ܐܓܪܟ ܘܐܬܪ ܕ

ܟܬܒ ܠܗ ܒܫܘܠܡ ܘܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܗܘܐ ܠܟ ܐܝܟ ܠܝ ܐܢܐ ܕܐܗܘܐ ܠܟ ܐܒ ܘܐܡ ܘܐܚ ܘܐܚܬ ܘܒܢ ܘܒܪܬ ܘܐܫܬܐ ܘܟܠ ܡܕܡ ܕܐܝܬ ܠܟ ܒܥܠܡܐ ܗܕܐ ܘܐܢ ܐܝܬ ܠܟ ܒܥܠܡܐ ܕܐܬܐ ܐܦ ܗܘ ܠܐ ܬܗܘܐ ܠܟ ܠܡܬܩܒܠ ܐܠܐ ܐܢ ܬܗܘܐ

ⲉⲛⲉ ⲛⲁⲓ. ⲧⲉⲛⲧⲁⲡⲁⲓⲟⲉⲓⲛ ⲉⲡⲉⲛⲉⲓⲱⲧ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲁⲓ ⲉⲧⲁⲩⲛⲁⲩ

ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲥⲩⲛⲁⲅⲱⲅⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲛ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ

ⲡⲁⲭⲱⲙⲓⲟⲥ ⲡⲉϣⲁⲓ ⲛⲁⲓ: ⲛⲓⲙⲁⲓ ⲛⲁⲓ: ⲉⲃⲏ ⲛⲓⲙⲁⲓ ⲉⲧⲣⲉⲩⲣⲁⲛ ⲉⲃⲏ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ
ⲛⲁⲩ ⲛⲓⲙⲁⲓ ⲛⲓⲙⲁⲓ ⲛⲁⲓ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲛⲁⲩ ⲛⲓⲙⲁⲓ ⲛⲁⲓ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲛⲁⲩ ⲛⲓⲙⲁⲓ
ⲛⲁⲓ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲛⲁⲩ ⲛⲓⲙⲁⲓ ⲛⲁⲓ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲛⲁⲩ ⲛⲓⲙⲁⲓ ⲛⲁⲓ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ
ⲛⲁⲩ

ⲡⲉⲧⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁ ⲛⲓⲃ ⲉⲧⲉⲣⲉ ⲡⲉⲛⲓⲱⲧ

ⲙⲡⲉⲧⲛⲁⲓ ⲛ̀ⲥⲁⲣⲝ ⲛⲁⲓ ⲛ̀ⲧⲉⲛⲟⲩ. ⲁⲩⲱ ⲛⲁⲓ ⲛ̀ⲧⲉⲛⲟⲩ ⲛ̀ⲥⲁⲣⲝ ⲛⲁⲓ ⲛ̀ⲧⲉⲛⲟⲩ.
ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲁⲩ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲙ̀ⲡⲉⲛⲥⲁⲣⲝ.
ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲁⲩ ⲉⲣⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲁⲩ
ⲉⲣⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲁⲩ ⲉⲣⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲓⲙ

ⲉⲛⲉⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ ⲛⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲙⲡⲉⲕⲥⲱⲙⲁ ⲉⲣ

ⲙⲡⲉⲓⲱⲧ ⲛⲧⲙⲛⲧⲣⲣⲟ ⲛⲧⲉⲣⲉ ⲡⲉⲕⲥⲟⲛ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲧⲉⲕⲙⲉⲧⲛⲟⲩ ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲑⲏⲧⲏⲥ
ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲓⲥⲓ ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲣⲉⲙⲛⲟⲩⲧⲉ
ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲣⲉⲙⲛⲓⲙ ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲣⲉⲙⲛⲓⲙ ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲣⲉⲙⲛⲓⲙ ⲛⲧⲉⲕⲙⲉⲧⲙⲁⲣⲉⲙⲛⲓⲙ

Fol. 143b. ⲉⲧⲙⲙⲁⲩ ⲉⲡⲉϥⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲟⲩⲛⲁϩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲁⲓ

ولكن. هل يكن ان يوجد احد هو كذلك بالكلية. وهذا
يجعل الاخوة كلهم متساوين. وليس احد منهم اعلى من
الآخر. وليس احد منهم يتسلط على الآخر. وهذا
يجعل الاخوة كلهم متساوين. وليس احد منهم اعلى من
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يجعل الاخوة كلهم متساوين. وليس احد منهم اعلى من
الآخر. وليس احد منهم يتسلط على الآخر. وهذا

ﻛﻜﻚ. ﺑﻮﻣ ﺑﻜﺘﻪ ﻣﻜﻪ ﻫﻪ ﻫﻪﻣﻪﻫﻪ ﻫﻪﻣﻪﻫﻪ ﻫﻪﻣﻪﻫﻪ ﻫﻪ ﻫﻪ

ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ

ⲧⲁⲡⲟⲕⲣⲩⲫⲟⲛ ⲛ̀ⲧⲉ ⲡⲁⲭⲱⲙⲓⲟⲥ

ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ

ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲡⲁ ⲫⲟⲩ

ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲡⲁ ⲫⲟⲩ ⲡⲉ ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ ⲛⲁⲓ

ⲉⲧⲥⲱⲧⲙ ⲟⲛ ⲛⲁⲣⲭⲱⲛ ⲉⲧⲙⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ
ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲙⲁⲩ ⲉⲧⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩ
ⲉⲧⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩ ⲉⲧⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ
ⲛⲁⲓ ⲛⲓⲙ

ⲙⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ
ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲛⲓⲱⲧ. ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲑⲏⲧⲏⲥ
ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲛⲓⲱⲧ. ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲓⲱⲧ ⲛⲉⲙ
ⲛⲉⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲛⲓⲱⲧ. ⲛⲁⲓ ⲛⲉ
ⲛⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ
ⲡⲉⲛⲓⲱⲧ. ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ

ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲧⲁⲙⲁⲩ

ܕܟܬܒ ܒܫܡܐ. ܘܐܡܪ ܠܗ ܩܘܡ ܠܟ ܠܡܕܝܢܬܐ ܘܐܙܠ ܒܬܪ ܒܪܟܬܐ. ܘܟܕ ܐܙܠ ܐܬܐ ܕܡܠܟܐ ܘܫܐܠ ܠܗ ܡܢ ܐܢܬ. ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܬܝܬ ܠܟ ܒܫܠܡܐ ܕܐܠܗܟ ܒܫܠܡ ܐܙܠ ܘܐܬܐ ܠܒܝܬ ܡܠܟܐ

ܕܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܢ ܘܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܬ ܘܐܡܪ ܠܗ ܐܒܘ ܠܒܪ ܐܢܫ ܕܐܬ ܠܗ ܒܢ

ⲙⲁⲣⲉ ⲡⲉⲧⲁⲩⲁⲓ ⲛⲁⲓ ⲛⲁⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲛⲟⲩⲧⲉ ⲡⲓⲙⲉⲧⲣⲉ ⲛⲧⲉ ⲡⲓⲙⲁⲧⲟ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲉ

ܗܘ ܕܝܢ ܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܢܐ ܐܙܠ ܘܐܬܒ ܠܗ ܒܝܬ ܒܪ ܐܢܫ ܕܐܬܐ ܘܐܡܪ ܠܗ ܐܢܬ

ⲡⲉⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲛⲟⲩⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲥⲕⲉⲩⲟⲥ

ዘሰ ይ ንዳኒ ዘመጽአኒ ኪ። ወሶ ኀደ ወሶ ዘኀደኒ። ኀደ ዘ
Fol. 138a. ፈለገ ሰብአ ገጸ ዘመጽአ። ወይእዜ ዘኪያከ ዘ | ኪኪ ነኪኪ ኪ ኪኪ ኪኪ። ወኪኪ
ኪኪ ኪኪ ኪኪ። ኪኪኪ ኪኪኪ። ኪኪኪ ኪኪኪ ኪኪ ኪኪኪ ኪኪኪኪ። ኪኪኪ
ኪኪኪኪ ኪኪኪኪ ኪኪኪ ኪኪኪኪ። ኪኪኪ ኪኪኪኪ ኪኪኪኪ ኪኪኪ ኪኪኪኪ
ኪኪኪኪ ኪኪኪኪ። ኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪ ኪኪኪኪኪ። ኪኪኪኪ ኪኪኪኪ
ኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪ። ኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪ
ኪኪኪኪ ኪኪኪኪ። ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪ ኪኪኪኪ
ኪኪኪኪኪ። ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ
ኪኪኪኪኪ ኪኪኪኪኪ። ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ ኪኪኪኪኪ
ኪኪኪኪኪ ኪኪኪኪኪ

Fol. 137b.

Fol. 137a. ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲩ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛⲥⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛⲥⲛⲏⲩ

ⲙⲛ ⲟⲩⲥⲱⲙⲁ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ
ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ
ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ
ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ
ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ
ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ
ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ
ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ
ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ
ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ
ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ
ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ
ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ
ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ
ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ
ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ
ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ
ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ
ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ
ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ
ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲭⲱⲙ
ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ
ⲡⲁⲭⲱⲙ ⲡⲓⲁⲡⲁ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲣⲉⲓ ⲛⲁⲓ ⲉⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲩ

ⲟⲩⲱ ⲟⲛ ⲁⲩⲱ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲡⲓⲣⲉⲙ ⲛⲓⲙ ⲉⲣⲉ ⲡⲓⲥⲁⲗⲓⲟⲥ ⲁⲩⲱ ⲡⲓⲁⲛⲟⲙⲟⲥ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲩⲥⲱⲧⲙ ⲉⲡⲓⲥⲁⲗⲓⲟⲥ ⲉⲧⲣⲉⲩⲙⲁⲣⲉⲛⲟⲩⲱⲛϩ ⲉⲡⲓⲁⲛⲟⲙⲟⲥ.
ⲛⲁⲓ ⲇⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲣⲉⲛⲟⲩⲱⲛϩ ⲉⲡⲓⲁⲛⲟⲙⲟⲥ ⲁⲩⲱ ⲉⲧⲣⲉⲩⲥⲱⲧⲙ
ⲉⲡⲓⲥⲁⲗⲓⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛⲉⲙ ⲡⲓⲥⲁⲗⲓⲟⲥ ⲁⲩⲱ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲁⲛⲟⲙⲟⲥ
ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲥⲁⲗⲓⲟⲥ ⲁⲩⲱ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲁⲩⲱ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲥⲁⲗⲓⲟⲥ
ⲁⲩⲱ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲁⲩⲱ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲥⲁⲗⲓⲟⲥ ⲁⲩⲱ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲁⲛⲟⲙⲟⲥ
ⲁⲩⲱ

Fol. 135b.

ⲡⲉⲕⲥⲟⲟⲩ ⲛⲁⲓ ⲛⲉⲙ

ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ ꠀꠣꠞꠤꠀꠣꠞꠤ

ⲙⲡ ⲛⲓⲉⲣⲟ ⲥⲕⲉⲙⲁⲛⲓⲁ ⲁⲛⲁ ⲡⲉⲛⲁ ⲙⲙⲁⲩ. ⲁⲩⲱ ⲡⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ
ⲛⲁⲓ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

ꠢꠤꠞ꠆ ꠞꠣꠝꠞ꠆ ꠣꠞꠤꠞ꠆

ܒܗܝ ܕܐ ܐܝܟ ܕܐ ܐܝܟ ܕܐ ܐܝܟ

ⲁⲛⲟⲩⲱϣ ⲉⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉϥⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ

ⲙⲛⲧⲣⲉ ⲛⲁⲓ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲱⲧ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲁⲅⲓⲟⲛ ⲉⲧⲁⲩⲥⲱⲧⲡ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲉⲣⲉⲩⲥ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧⲣⲉⲩⲥⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ

ܒܗ ܟܝܢ ܕܝܢ ܐܝܬ ܠܝ ܒܝܬ ܕܝܢ ܕܐܒܘܗܝ ܕܐܝܬ ܠܗ ܒܝܬ ܕܝܢ ܕܐܒܘܗܝ ܕܐܝܬ ܠܗ
ܒܝܬ ܕܝܢ ܕܐܒܘܗܝ ܕܐܝܬ ܠܗ ܒܝܬ ܕܝܢ ܕܐܒܘܗܝ ܕܐܝܬ ܠܗ ܒܝܬ ܕܝܢ ܕܐܒܘܗܝ
ܕܐܝܬ ܠܗ ܒܝܬ ܕܝܢ ܕܐܒܘܗܝ ܕܐܝܬ ܠܗ ܒܝܬ ܕܝܢ ܕܐܒܘܗܝ ܕܐܝܬ ܠܗ ܒܝܬ

ܒܝܬ ܐܝܕ ܕܐܢ ܐܬܐ ܠܘܬ ܐܢܫ ܕܐܠܗܐ ܘܐܢ ܐܬܐ ܠܘܬ ܐܢܫ ܕܐܠܗܐ ܘܐܢ ܐܬܐ ܠܘܬ ܐܢܫ ܕܐܠܗܐ ܘ

ⲙ ⲛⲓⲙⲁⲧ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲧ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲧ
ⲉⲧⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

ⲟⲩⲙⲁⲣⲕⲟⲥ ⲡⲉⲛⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲡⲓⲣⲉⲙⲛⲟⲃⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲕⲉⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ

ܒܗ ܕܐܢ ܐܝܟ ܕܐܢ ܐܝܟ ܕܐܢ ܐܝܟ

ܒܝܬ ܡܫܝܚܐ ܘܒܗ ܫܪܝ ܟܠ ܫܒܥܐ ܕܫܪܝ ܒܗ ܡܫܝܚܐ ܘܒܗ ܫܪܝ ܟܠ ܫܒܥܐ ܕܫܪܝ ܒܗ

ⲁⲛⲟⲩⲕ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲓⲱⲧ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ
ⲛⲉⲙ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ
ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ
ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ

ⲙⲁ ⲛⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲓ ⲉⲣⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ

ܐܡܪ ܠܗ ܐܢܐ ܗܘ ܕܐܫܬܡܥ ܠܟ ܒܟܠ ܥܕܢ ܕܬܨܠܝ ܠܝ ܒܥܕ ܗܢܐ ܫܢܝܢ
ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡ ܠܐ ܐܫܬܡܥ ܠܟ ܐܢܐ ܐܫܬܡܥ ܠܟ ܒܟܠ ܥܕܢ ܕܬܨܠܝ
ܠܝ ܒܥܕ ܗܢܐ ܫܢܝܢ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡ ܠܐ ܐܫܬܡܥ ܠܟ ܐܢܐ ܐܫܬܡܥ
ܠܟ ܒܟܠ ܥܕܢ ܕܬܨܠܝ ܠܝ ܒܥܕ ܗܢܐ ܫܢܝܢ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡ ܠܐ
ܐܫܬܡܥ ܠܟ ܐܢܐ

ⲙⲡⲉⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲣⲭⲁⲓ ⲛⲉⲙ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲉⲙ
ⲛⲓⲇⲩⲛⲁⲙⲓⲥ ⲛⲉⲙ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲩⲣⲓⲟⲧⲏⲧⲉⲥ ⲛⲉⲙ ⲛⲓⲉⲝⲟⲩⲥⲓⲁⲥⲧⲏⲥ
ⲛⲉⲙ ⲛⲓⲉⲑⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲗⲁⲟⲥ ⲛⲉⲙ ⲛⲓⲅⲗⲱⲥⲥⲁ ⲛⲉⲙ ⲛⲓⲙⲉⲧⲣⲟⲡⲟⲗⲓⲥ ⲛⲉⲙ
ⲛⲓⲕⲱⲙⲏ ⲛⲉⲙ ⲛⲓⲕⲱⲙⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲓⲥ ⲛⲉⲙ
ⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲑⲏⲧⲣⲓⲁ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲭⲏ ⲛⲉⲙ
ⲛⲓⲙⲟⲛⲁⲭⲓⲕⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲭⲓⲕⲏ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲭⲟⲓ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲭⲁⲓ
ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛⲓ ⲛⲉⲙ
ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁⲓⲟⲛ
ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁⲓⲟⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ
ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁⲓⲟⲛⲓⲟⲛ
ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛⲓⲟⲛ
ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲁⲓⲟⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲥⲧⲏⲣ

ⲙⲁⲣⲕⲟⲥ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲛⲓⲃⲓⲃⲗⲟⲥ. ⲟⲩⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ
ⲛⲁⲓ ⲛⲓⲙ. ⲟⲩⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲓⲙ. ⲁⲩⲱ
ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲓⲙ. ⲁⲩⲱ
ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲓⲙ. ⲁⲩⲱ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲙⲁⲣⲕⲟⲥ
ⲁⲩⲱ

ⲛⲁⲥⲁⲣⲝ ⲉⲃⲟⲗ ⲙⲡⲉⲥⲟⲩⲱⲙⲁ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲉⲙ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲩ

ܘܐ ܕܟܝ ܐܟܒ ܒܟܒ ܟܝ ܒܕ ܗܘܬܒܝ ܐܝܟܒ. ܐܡܒ ܟܝ ܒܟܒ ܐܟܒ
ܗܘܕܘܒ ܒܟܒ. ܟܝܟ ܟ ܘܟ. ܕܟܡ ܒܕ ܐܒ ܟܝ ܗܘܕܘܒ
ܕܒܡܒ. ܗܘ ܒܡ ܐܘܒ ܟܝ ܒܡ ܟܒ ܟܒܕܟܒ. ܗܘܕܘܒ ܟܝ ܒܡ
ܟܘ ܟܟ ܗܘܕܕܒ. ܐܡܒ ܟܘ ܒܐܘܒ ܟ ܐܡ ܒܒܘܒ.
ܒܘ ܘܒ ܡܒ ܒܒܟܒ ܒܒܗܒ ܒܒ ܟܘܟ ܒܟ ܐܒ ܟܒ.
ܒܡ ܒ ܡܟ ܒܒ ܒܐܘ ܒ ܒܒ ܒܟ. ܗܘ ܒܡ ܐܘܒ ܡ ܒ
ܒ ܗ ܒ ܒ ܒ

ܟܬܒܬ ܗܘ ܕܒܫܢܬ ܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܫܬ ܫܢܝܢ ܠܐܓܪܝܘܣ ܒܪ ܐܦܝܦܢܝܣ ܕܐܬܝ ܠܗ ܫܡ ܐܦܝܦܢܝܣ ܒܪ ܐܓܪܝܘܣ ܕܐܬܝ ܠܗ ܫܡ ܐܓܪܝܘܣ ܒܪ ܐܓܪܝܘܣ ܕܐܬܝ ܠܗ ܫܡ ܐܓܪܝܘܣ ܒܪ ܐܦܝܦܢܝܣ ܕܐܬܝ ܠܗ ܫܡ ܐܦܝܦܢܝ

ܒܗ ܕܝܢ ܕܒܪ ܡܢ ܐܝܬ ܠܗ ܒܥܠ ܕܢܫܬܐ ܐܝ ܠܐ ܐܝ ܕܢܫܬܐ ܒܥܠ ܠܗ

ܕܟ ܐܣܟ ܕܝܢ ܕܟܬܒ ܐܢ ܕܐܡ ܕܒܗ ܡܫܟܚ ܒܝ ܐܦ

ܒܗܘ ܕܒܝܬ ܡܫܟܐ ܕܐܢܫ ܚܕ ܒܡܕܝܢܬܐ ܗܘ ܕܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ
ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ
ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ
ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ
ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ
ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ
ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ
ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ
ܐܒܐ ܘܐܡܐ ܘܐܚ ܐܚ ܐܝܟ ܕܐܢܐ ܐܙܠ ܘܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܐ ܘܐܚ

ܕܟܬܒܬ ܕܒܝܬ ܡܕܡ ܕܐܝܬ ܠܗ ܒܥܠ ܒܝܬ ܐܚܪ. ܘܟ ܐܡܪ ܠܗ ܡܕܡ ܕܐܝܬ ܠܟ ܒܥܠ ܒܝܬ ܐܚܪ. ܘ

ꠀꠀꠀ

ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲉⲓⲣⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ

ⲙⲡ ⲛⲥⲱⲙ. ⲛⲁⲓ ⲛⲁϩ ⲉⲧⲃⲉ ⲧⲁⲓ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲉⲛⲓⲱⲧ ⲙ̀ⲡⲛⲟⲩϯ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲥ ⲉⲧⲉ ⲛⲓⲁⲓⲱⲛ ⲛⲓⲁⲓⲱⲛ ⲁⲙⲏⲛ.

ⲡⲓⲥⲟⲙⲁ ⲛⲧⲉ ⲁⲃⲃⲁ ⲡⲓⲱⲣ ⲙⲛ ⲧⲉⲩⲙⲁⲑⲏⲧⲏⲥ.

ⲛⲁⲓ ⲛⲁϩ ⲁⲛⲟⲕ ⲡⲓⲱⲣ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲧⲉ ⲁⲃⲃⲁ ⲡⲓⲱⲣ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛⲧⲉ ⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲕⲏⲧⲏ ⲛⲧⲉ ⲡⲓⲥⲁⲓⲧ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲓⲁ ⲧⲉⲧⲛⲁⲓ ⲉⲣⲟⲕ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲁϩ ⲉⲧⲃⲉ ⲡⲓⲥⲟⲙⲁ ⲛⲧⲉ ⲁⲃⲃⲁ ⲡⲓⲱⲣ ⲙⲛ ⲧⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲑⲏⲧⲓⲥⲥⲁ ⲙⲁⲣⲓⲁ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲣⲁⲫⲁⲏⲗ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲏⲗ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲗⲁⲓⲏⲗ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲛ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲁⲡⲟⲕⲁⲗⲩⲡ

ⵉⵎⵓⵔⵔⵓⵏ ⵏⵏⵉⵏ ⵎⵉ ⵢⵓⵜ ⵢⵉⵜⵜⵉⵙⵎⵓⵙⵙⵓ ⵙⵓⵎⵎⵓⵔⵜ ⵙⵉⵏ ⵜ

ⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲥ ⲉⲧⲃⲉ

ⲟⲩⲟ. ⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛⲁⲓ ⲙⲡⲉⲕⲥⲱⲙⲁ ⲉⲧⲃⲉ ⲫⲁⲓ ⲛⲁⲓ ⲇⲉ ⲉⲧⲣⲉ ⲡⲉⲕⲥⲱⲙⲁ
ⲙⲙⲟⲥ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ
ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

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ܘܐܡܪ ܠܗ ܐܢܐ ܒܥܝ ܕܬܫܪܐ ܠܝ ܒܪ ܐܢܫ ܕܐܠܗܐ ܘܐܢ ܐܬܪ ܠܟ ܐܢܐ ܐܫܬܘܩ ܠܟ ܒܟܠ ܠܒܝ ܘܢܦܫܝ ܘܒܟܠ ܚܝܠܝ ܘܒܟܠ ܡܐ ܕܐܝܬ ܠܝ ܠܡܥܒܕ ܠܟ ܒܗ

ⲟⲩⲟⲛ ⲛⲁⲓⲣⲉⲙⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲛⲁⲩ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲡⲉⲛⲓⲱⲧ
ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲁⲩ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ.
ⲁⲩⲱ ⲛⲁⲩ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲁⲩ ⲛⲉ
ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲁⲩ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ
ⲡⲓⲣⲱⲙⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲁⲩ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲉ
ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲛⲧⲣⲣⲱⲙ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲙⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ

ⲡⲉϫⲁⲥ ⲛⲁⲓ ⲛⲁⲓ ⲙⲡⲉⲕⲣⲏⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲣⲉⲛⲟⲩϫⲓ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲟⲩ

ⲡⲉϫⲁⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉϫⲁⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉϫⲁⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉϫⲁⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ

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ܐܬܝ ܠܝ ܒܪ ܐܒܗܕܘܗ ܘܟܬܒ ܠܗ ܐܓܪܬܐ ܕܫܠܡܐ. ܘܟܕ ܩܪܐ ܠܗ ܐܓܪܬܐ ܕܐܒܗܕܘܗ ܘ

ⲉⲡⲉⲙⲁ ⲉⲩⲙⲁⲁ ⲙⲙⲟⲩ. ⲟⲩⲟ ⲛⲉⲩⲉⲣⲡⲣⲟⲥⲫⲟⲣⲁ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲉⲩⲥⲱⲕ ⲉⲡⲉⲩⲥⲁⲗⲓ
ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲓⲙⲁⲣⲉ. ⲛⲉⲙⲁⲣⲉ ⲉⲩⲙⲟⲩ ⲉⲡⲉⲩⲥⲁⲗⲓ ⲙⲡⲉⲩⲥⲱⲙⲁ. ⲛⲉⲙⲁⲣⲉ

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ܕܡܥܒܫ. ܘܐܡܪ ܠܗ ܐܒܘܗ ܕܫܟܚ ܐܢܬ ܕܫܠܡ. ܘܐܡܪ ܠܗ ܐܝܟ ܐܫܬܟܚ ܐܢܐ ܕܫܠܡ. ܐܡܪ ܠܗ ܐܢܐ ܒܥܝܬ ܠܡܫܟܚ ܒܢ ܠܝ ܐܡܪ ܠܗ ܐܝܟ ܕܐܫܬܟܚ ܐܢܬ ܐܡܪ ܠܗ ܐܢܐ ܒܥܝ ܠܡܫܟܚ ܒܢ ܠܝ.

ܟܬܒ ܠܗ ܠܐܝܠܐ ܕܐܬܐ ܠܗ ܠܒܪ ܐܢܫ ܐܚܪ

ܡܫܝܚܐ ܕܢܦܠ ܒܗ ܐܦܠ ܒܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢܐ ܐܫܬܘܕܝ ܠܟ ܒܫܡܗ
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ܕܒܪ ܫܡܝܐ. ܐܡܪ ܠܗ ܡܪܝ ܫܘܥ̈ܐ ܕܐܠ ܢܫܬܒܩ ܠܟ ܐܠܐ ܫܒܥ ܙ̈ܒܢ̈ܝ ܘܫܒܥ ܙ̈ܒܢ̈ܝ ܫܒܥܝܢ. ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܐܡܪ ܠܗ ܡܪܝ ܫܘܥ̈ܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܠ ܫܒܥ ܙ̈ܒܢ̈ܝ ܐܠܐ

ܙܩܝ ܙܒܢ ܡܢ ܟܠ. ܐܦ ܙܒܢ ܟܠ ܙܒܢ ܙܩܝ

ܐܝܟ ܕܐܢ ܐܢܫ ܠܐ ܢܫܬܘܠ ܒܗ ܒܥܕܬ ܡܠܬܐ ܕܐܠܗܐ ܘܠܐ ܢܫܬܘܠ ܒܗ ܒܥܕܬ ܡܠܬܐ ܕܐܠܗܐ ܘܠܐ
ܢܫܬܘܠ ܒܗ ܒܥܕܬ ܡܠܬܐ ܕܐܠܗܐ. ܐܦ ܠܐ ܢܫܬܘܠ ܒܗ ܒܥܕܬ ܡܠܬܐ ܕܐܠܗܐ. ܐܦ

ܕܫܘܝ ܐܝܟ ܕܐܢ ܐܬܐ ܠܗ ܒܪ ܐܢܫ ܘܐܬܐ ܠܗ ܒܪ ܐܢܫ ܕ

ܒܫܡܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ ܗܘ ܕܢܗܘܐ ܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ.
ܟܬܒ ܫܪܒܝܢ ܠܗ ܒܫܡܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚ ܩܕܫܐ. ܗܘ ܕܝܢ ܕܐܬ ܒܫܠܡ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܗܘ ܒܝܕ ܟܠ ܙܒܢ ܕܐܬ ܒܫܠܡ ܐܡܝܢ ܐܡܝܢ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܗܘ ܕܝܢ ܕܐܬ ܒܫܠܡ ܐܡܝܢ

ⲉⲧⲣⲉ ⲡⲉⲛⲟⲩⲥ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲟⲩⲥ ⲛⲁⲓ ⲉⲧⲣⲉ ⲡⲉⲛⲟⲩⲥ ⲛⲁⲓ ⲉⲧⲣⲉ ⲡⲉⲛⲟⲩⲥ ⲛⲁⲓ ⲉⲧⲣⲉ
ⲡⲉⲛⲟⲩⲥ ⲛⲁⲓ ⲉⲧⲣⲉ

ܗܘ ܕܐܠܝ ܠܟ. ܡܢ ܐܢܐ ܐܬܐ ܠܡܐ ܒܟ ܕܒܥܝܬ.
ܐܢ ܕܝ ܐܬ ܡܬܐ ܒܫܡܐ ܕܐ. ܒܫܘܡ ܡܢ ܫܘܠܛܢ ܒܫܡܐ ܕܐܠܗܐ
ܡܢ. ܡܬܐ ܐܠܐ ܕܐ ܡܢ ܐܠܗܐ ܕܐ. ܘܡܢ ܐܠ ܡܢ ܐܢܐ ܒܫܡܐ. Fol. 105a.
ܡܢ ܒܫܡܐ ܕܐܠܗܐ ܐܠ ܡܢ ܐܢܐ ܒܫܡ ܐܠ. ܐܠ ܡܢ ܐܢܐ ܒܫܡ
ܕܐ ܡܢ ܐܢܐ ܒܫܡ ܐܠ. ܐܠ ܡܢ ܐܢܐ ܒܫܡ ܐܠ. ܐܠ ܡܢ ܐܢܐ
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ܐܢܐ ܒܫܡ ܐܠ. ܐܠ ܡܢ ܐܢܐ ܒܫܡ ܐܠ. ܐܠ ܡܢ ܐܢܐ ܒܫܡ ܐܠ.

Fol. 104b. ⲡⲉⲧⲥⲱⲧⲙ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲓⲃⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲟⲩⲧⲉ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙ

ⲙⲛ̀ⲧⲁⲩⲥⲟⲩⲛ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲣⲱ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲣⲱ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ

ⲁⲛⲟⲕ ⲡⲓⲥⲁⲃⲁⲧ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲥⲁⲃⲁⲧ ⲛⲓⲃⲉⲛ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉ ⲁⲩⲱ ⲛⲓⲙ ⲛⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉ ⲛⲓⲃⲉⲛ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲓⲙ

ܕܒܥܝܢܐ. ܘܒܕܐ ܚܩܠ ܟܠܗܝ ܘܐܡܪ ܠܗ ܟܠܫܢܝ ܠܡ ܬܫܬܟܚ ܒܥܝܢܝ ܕܒܪ ܐܢܫ ܐܢܐ. ܘܐܡܪ ܠܗ ܡܪܝ ܐܠܗܐ ܕܐܒܗܝ ܐܒܪܗܡ ܘܐܝܣܚܩ ܘܝܥܩܘܒ ܐܝܟ ܡܐ ܕܐܡܪ ܠܝ ܐܢܐ ܗܫܐ ܐܬܐ ܐܢܐ ܘܐܫܠܡ ܠܟ ܒܫܠܡܐ. ܘܐܡܪ ܠܗ ܐܠܝܐ ܐܝܟ ܡܐ ܕܐܡܪ ܠܝ ܐܢ

✧ ⲁⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲥⲓⲥⲓⲛⲛⲓⲟⲥ ✧ ⲁ ✧

ⲡⲉⲛⲧⲁⲩⲓ ⲁⲃⲃⲁ ⲥⲓⲥⲓⲛⲛⲓⲟⲥ ⲙ̀ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲉⲩⲥⲧⲁⲑⲓⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲧⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲧⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲥⲓ

ܗܠܝܢ ܕܠܐ ܫܟܚܘ ܠܗ. ܟܕ ܐܡܪ ܠܗ ܒܪ ܐܢܫܐ ܒܥܐ ܕܐܢܐ ܐܗܝܒ ܠܟ ܫܠܛܢܐ ܕܟܠ ܗܢܐ ܥܠܡܐ ܘܠܟ ܐܬܝܗܒ ܟܠ ܫܘܠܛܢ ܘܟܠ ܫܘܒܚܐ ܕܥܠ ܐܪܥܐ ܘܠܡܢ ܕܨܒܐ ܐܢܐ ܢܬܠ ܠܗ ܠܡܢ ܕܨܒ ܐܢܐ ܢܬܠ ܠܗ ܘܐܢ ܐܬ ܐܢܬ ܩܕܡܝ ܟܠ ܡܣܓܕܐ ܢܣܓܕ ܠܦܓܪ ܐܢܫ ܐܚܪ ܠܐ ܬܗܘܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ ܘܠܐ ܐܬ ܐܢܬ ܢܫܬܒܩ ܠܗ ܠܐ ܒܥܠ ܐܢܬ ܐܠܐ ܒܥܠ ܐܢܬ ܐܠܐ ܒܥܠ ܐܢܬ ܐ

ⲁⲛⲟⲩⲕ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲛⲟⲩⲥⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ

ⲉⲛⲁⲓ. ⲁⲛⲟⲕ ⲇⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲙⲙⲟⲥ ⲛⲁⲓ

ܕܐܒܪ ܗܘ ܕܐܬ ܠܗ ܒܥܠ ܐܢ ܠܐ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܠܗ ܒܥܝܢܐ ܕܐܠܗܐ. ܐܦ ܥܠ ܗܢܐ ܐܡܪ ܡܪܝ ܫܠܡܐ ܠܬܠܡܝܕܘܗܝ ܕܐܡܪ ܠܗܘܢ ܕܠܐ ܬܗܘܘ ܕܡܝܢ ܒܗܡ ܐܦ ܐܢܐ ܒܝܢ ܗܢܘܢ ܐܝܟ ܕܐܡܪ ܠܗ ܕܐܒܐ ܒܝ ܘܐܢܬ ܒܝ ܐܢܐ ܒܟ ܘܐܢ ܐܢܫ ܐܚܪ ܒܝ ܘܐܢܐ ܒܗ ܐܦ ܗܘ ܒܝ ܘܐܢ ܐܢܐ ܒܝ ܐܦ ܗܘ ܒܗ

ⲉⲓⲙⲉ ⲉⲣⲉ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛ

ⲟⲩⲁⲣⲉⲥⲧⲟⲩ ⲙⲡⲟ ⲙⲡⲉⲙⲙⲁⲩ ⲉⲧⲙⲙⲁⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧⲙⲙⲁⲩ: ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲛⲥⲁ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲙⲡⲟ ⲉⲧⲃⲉ ⲡⲉⲩⲙⲁ ⲛⲧⲉ ⲡⲉⲩⲙⲁⲧⲟⲩ ⲉⲧⲙⲙⲁⲩ: ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲥⲁ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲙⲡⲟ ⲉⲧⲃⲉ ⲡⲉⲩⲙⲁ ⲛⲧⲉ ⲡⲉⲩⲙⲁⲧⲟⲩ ⲉⲧⲙⲙⲁⲩ.

ⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ꠇꠤꠞꠣ ꠀꠞꠣ ꠇꠤꠞꠣ ꠀꠞꠣ ꠇꠤꠞꠣ ꠀꠞꠣ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲥⲁⲣⲝ ⲛⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲉⲛⲟⲩⲱϫ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ

ܗܘܐ ܟܕ ܡܬܝ ܠܗ ܕܐܬܐ ܕܟܐܦܐ ܕܝܫܘܥ ܘܫܠܝܚܘܗܝ ܕܡܫܝܚܐ ܕܐܬܐ ܠܗ ܒܫܡܗ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘ ܕܐܬܐ ܘܠܐ ܢܣܒܪ ܐܚܪܢ ܠܡܫܒܐ ܐܠܐ ܠܗ ܒܠܚܘܕ ܐܢܐ ܐܡܪ ܠܟ ܕ

ሰላም ። ከመ ንግሥ ለዓለመ ዓለም ። ወአንሰ ኢየሱስ ፈጠንኩ ፡ ወአብዝኁ ፡ ወአዕረፍኩ ፡ ወአንሰ ውእቱ ፡ ወአንሰ ውእቱ ፡ ዘይሄሉ ፡ ወዘይነብር ፡ ወዘይነግሥ ፡ ወዘይገብር ፡ ወዘይፈጥር ፡ ወዘይሠርር ፡ ወዘይሠርር ፡ ወዘይሠር

ܒܗ ܕܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܘܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܕܢܫܐ ܘܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܕܒܥܠ ܒܝܬ ܐܢܬܬ

ههنه هوهوهه ذهه هكله. لهنهنا ؤهههوا ؤهنهنا هكنه
ذهنا هكنتا هسّوه هكنتا ده لهنهنا. ههه كه هنه لهنهنا
ههنه. ههنه هكنتا هكنتا هكنتا هكنتا هكنتا هكنتا
هنه ؤده لهنهنا هكنتا هكنتا هكنتا هكنتا هكنتا هكنتا

ههنه ههنه ههنه ههنه ههنه

Fol. 96b. | هنه ؤده هكنتا هكنتا هكنتا هكنتا هكنتا هكنتا هكنتا
هكنتا هكنتا

ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܒܥܠ ܡܠܬܐ ܕܐܢ ܐܬܝ ܠܟ ܒܥܠ ܡܠܬܐ ܕ
ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܒܥܠ ܡܠܬܐ ܕ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܒܥܠ ܡ
ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܒܥܠ ܡ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܥܐ ܠܡܫܕܐ ܒܗ ܘܐܢܐ ܐܫܬܕܝ ܠܟ ܒܗ

ܘܟܕ ܐܬܝ ܠܗ ܠܐܝܘܒ ܒܪ ܙܪܚ: ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘܝܬ ܒܥܝ ܠܡܫܟܚ ܒܢܝ ܐܢܫ ܘܐܝܟ ܐܢܬ ܐܬܒܥܬ

Fol. 94b. ܒܗ ܐܬܬ ܐ | ܐܬܒܕ. ܐܢ ܣܐܦ ܒܝ ܙܒܢ ܐܢ ܚܝܕ ܕܐܢ ܐܦ
ܐܢ ܐܬ ܕܐ ܐ ܐ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܡܐ ܘܚܕܘܬܐ ܕܠܐ ܐܝܬ ܒܗ ܦܘܠܓܐ ܘܫܘܠܡܐ ܕܠܐ ܐܝܬ ܒܗ ܦܘܠܓܐ ܐܠܐ ܚܕ ܒܫܘܠܡܐ ܘܚܕܘܬܐ ܕܠܐ ܡܬܦܠܓ ܘܠܐ ܡܬܚܠܩ ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܡܐ ܘܚܕܘܬܐ ܕܠܐ ܐܝܬ ܒܗ ܦܘܠܓܐ ܐܠܐ ܚܕ ܒܫܘܠܡܐ ܘܚܕܘܬܐ ܕܠܐ ܡܬܦܠܓ ܘܠܐ ܡܬܚܠܩ

ܐ ܟܬܒ ܐ ܗܢ ܕܟܬܒ ܡܪ ܝܘܚܢܢ ܕܐܦܣܩܘܦܐ ܕܠܘܩܝܐ ܕܐܬܝ ܠܗ ܫܘܠܡܐ ܡܢ ܐܠܗܐ ܐܒܐ ܟܠ ܚܕ ܡܢ ܐܢܫ

ܒܬܪ ܕܢܦܫ ܐܢܫ ܕܐܬ ܒܗ ܡܢ ܕܝܢ ܕܐܠܗܐ ܐܝ ܠܐ ܐܬ ܒܗ ܡܢ ܕܝܢ ܕܐܠܗܐ ܐܝ ܠܐ
ܐܬ ܒܗ ܡܢ ܕܝܢ ܕܐܠܗܐ ܐܝ ܠܐ

ܒܗ ܡܢ ܕܝ ܐܡܪ ܠܗ ܐܢܐ ܒܥܝ ܕܬܫܪܐ ܠܝ ܒ

ﻣﺎﺭﻳﺎ ﺍﻟﻌﺬﺭﺍﺀ ﺍﻟﺘﻲ ﻟﻢ ﺗﻠﺪ. ﻭﻛﺎﻥ ﻓﻲ ﺍﻟﻤﺪﻳﻨﺔ ﺭﺟﻞ ﻳﺪﻋﻰ ﺑﻄﺮﺱ ﻭﻫﻮ ﺭﺋﻴﺲ ﺍﻟﻜﻬﻨﺔ ﻭﻛﺎﻥ ﻳﺤﺐ ﺍﻟﻤﺎﻝ ﻭﻳﺤﺐ ﺍﻟﻌﻄﺎﻳﺎ ﻭﻳﺤﺐ ﺍﻟﺮﺷﻮﺓ ﻭﻳﺤﺐ ﺍﻟﻬﺪﺍﻳﺎ ﻭﻳﺤﺐ ﺍﻟﺨﻤﺮ ﻭﻳﺤﺐ ﺍﻟﻨﺴﺎﺀ ﻭﻳﺤﺐ ﺍﻟﻤﻠﺬﺍﺕ ﻭﻳﺤﺐ ﺍﻟﻤﺸﺮﺏ ﻭﻳﺤﺐ ﺍﻟﻤﺄﻛﻞ ﻭﻳﺤﺐ ﺍﻟﻤﻠﺒﺲ ﻭﻳﺤﺐ ﺍﻟﺮﻓﺎﻫﻴﺔ

ܒܗ ܠܟ ܐܦ. ܕܚܝܢܐ ܕܐܡܪ ܠܗ ܐܢܫ ܠܐ ܗܘ ܐܠܐ ܕܡܬ ܒܚܛܗ ܘܐܬ ܒܗ ܐܦ ܠܐ

ܒܗܘ ܕܒܝ ܫܠܝܚܐ. ܐܝܟ ܙܒܢ ܟܕ ܒܟܠܗ ܩܕܡ ܒܗ ܕܒܝ ܠܐ ܡܫܬܟܚ ܐܦ ܚܕ ܡܢ ܐܢܫܐ. ܡܢ ܕܐܬܐ ܠܘܬ ܐܢܐ ܐܦ ܐܢܐ ܐܙܠ ܒܬܪ ܒܥܠ ܒܝܬ ܐܒܝ: ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܒܟܠ ܙܒܢ ܥܡܝ ܐܢܬ ܘܟܠ ܡܕܡ ܕܠܝ ܗܘ ܠܟ: ܐܠܐ ܢܬܒܣܡ ܘܢܚܕܐ ܠܒܒܟ ܕܐܝܬ ܠܟ ܒܪ ܚܝܠ ܘܐܢܫ ܚܝܠ ܐܢܬ ܒܥܝ ܠܡܗܘܬ

ﻣﺎﺭﻳﺔ ﻛﻤﺎ ﻛﺎﻧﺖ ﻗﺒﻞ ﺫﻟﻚ ﻭﻟﻢ ﻳﺘﻐﻴﺮ ﻣﻨﻬﺎ ﺷﻲﺀ: ﻭﻛﺎﻧﺖ ﺗﺘﻌﺒﺪ ﻓﻲ ﺩﻳﺮ ﺍﻟﻘﺪﻳﺴﺔ ﻣﺮﻳﻢ ﺍﻟﻤﺠﺪﻟﻴﺔ. ﻭﻫﻨﺎﻙ ﻛﺎﻧﺖ ﺗﻘﻴﻢ ﺍﻟﻤﺪﺓ ﺍﻟﺘﻲ ﻳﺤﺘﺎﺝ ﻓﻴﻬﺎ ﺍﻟﻰ ﺍﻟﺘﻄﻬﻴﺮ. ﻭﻟﻢ ﺗﻜﻦ ﺗﺨﺮﺝ ﻣﻦ ﺫﻟﻚ ﺍﻟﺪﻳﺮ ﺍﻟﻰ ﺍﻥ ﺗﺮﻯ ﺍﻟﻤﻮﺕ ﻗﺪ ﺍﺧﺬﻫﺎ. ﻭﻟﻢ ﺗﻜﻦ ﺗﺨﺮﺝ ﺍﻳﻀﺎ ﺍﻟﻰ ﺍﻥ ﺗﺪﻓﻦ ﺍﻟﻰ ﺟﺎﻧﺐ ﺍﻣﻬﺎ. ﻭﻟﻤﺎ ﻣﺎﺗﺖ ﺍﻣﻬﺎ ﺍﻧﺘﻘﻠﺖ ﺍﻟﻰ ﺍﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻛﺎﻧﺖ ﺗﺴﻜﻦ ﻓﻴﻪ ﻭﻟﻢ ﺗﺨﺮﺝ ﻣﻨﻪ ﺍﻟﻰ ﺍﻥ ﻣﺎﺗﺖ. ﻭﻛﺎﻧﺖ ﺗﺘﻌﺒﺪ ﻓﻲ ﺍﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻛﺎﻧﺖ ﺗﺘﻌﺒﺪ ﻓﻴﻪ ﺍﻣﻬﺎ

ﻣﻦ ﺍﻟﻤﺪﻳﻨﺔ ﻭﻛﺎﻥ ﻳﺴﻜﻦ ﻓﻲ ﺑﻴﺖ ﻭﺍﺳﻊ ﻭﻛﺎﻥ ﻟﻪ ﺑﺴﺘﺎﻥ ﻛﺒﻴﺮ ﻓﻲ ﺍﻟﻤﺪﻳﻨﺔ ﻭﻛﺎﻥ ﻳﺤﺐ ﺍﻟﺒﺴﺘﺎﻥ ﻭﻳﺴﻜﻦ ﻓﻴﻪ ﻭﻛﺎﻥ ﻟﻪ ﺍﻣﺮﺃﺓ ﺻﺎﻟﺤﺔ ﻭﻛﺎﻥ ﻳﺤﺒﻬﺎ ﻭﻛﺎﻧﺖ ﺗﺤﺒﻪ ﻭﻛﺎﻥ ﻟﻬﻤﺎ ﻭﻟﺪ ﻭﺍﺣﺪ ﻭﻛﺎﻥ ﻳﺤﺒﻬﻤﺎ ﻭﻛﺎﻧﺎ ﻳﺤﺒﺎﻧﻪ. ﻭﻛﺎﻥ ﻟﻬﻤﺎ ﺑﺴﺘﺎﻥ ﻓﻲ ﺟﻨﺐ ﺍﻟﺒﺴﺘﺎﻥ ﺍﻟﺬﻱ ﻟﻪ ﻭﻛﺎﻧﺎ ﻳﺴﻜﻨﺎﻥ ﻓﻴﻪ. ﻭﻛﺎﻥ ﻟﻠﺒﺴﺘﺎﻥ ﺑﺎﺏ ﻭﺍﺣﺪ ﻭﻛﺎﻥ ﻟﻠﺒﺎﺏ ﻣﻔﺘﺎﺡ ﻭﻛﺎﻥ ﻣﻔﺘﺎﺡ ﺍﻟﺒﺎﺏ ﻋﻨﺪ ﺍﻟﺮﺟﻞ. ﻭﻛﺎﻥ ﺍﻟﺮﺟﻞ ﻳﺪﺧﻞ ﺍﻟﺒﺴﺘﺎﻥ ﻭﻳﺨﺮﺝ ﻣﻨﻪ ﻭﻛﺎﻥ ﻳﺴﻘﻲ ﻣﻦ ﺍﻟﺒﺌﺮ ﺍﻟﺘﻲ ﻓﻲ ﺍﻟﺒﺴﺘﺎﻥ ﻭﻛﺎﻥ ﻳﺴﻘﻲ ﻣﻦ ﺍﻟﻤﺎﺀ ﺍﻟﺬﻱ ﻳﺨﺮﺝ ﻣﻦ ﺍﻟﺒﺌﺮ

ⲛⲁⲓ ⲉⲧⲙⲛ̀ⲧⲣⲉ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲙ̀ⲙⲟⲥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ. ⲁⲩⲱ
ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ ⲁⲩⲙⲟⲩ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ ⲁⲩⲙⲟⲩ
ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ ⲁⲩⲙⲟⲩ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ

ⲟⲩⲱⲙ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲁ ⲛⲓⲙ ⲉⲧⲉ ⲛⲁⲓ. ⲁⲩⲱ ⲙⲁⲣⲉⲧⲥⲟⲩⲛⲟⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲛ ⲟⲩⲙⲁⲩ
ⲛⲓⲙ ⲉⲧⲉ ⲛⲁⲓ ⲁⲩⲱ ⲙⲁⲣⲉⲧⲥⲟⲩⲛⲟⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲛ ⲟⲩⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲉ ⲛⲁⲓ.
ⲁⲩⲱ ⲙⲁⲣⲉⲧⲥⲟⲩⲛⲟⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲛ ⲟⲩⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲉ ⲛⲁⲓ. ⲁⲩⲱ ⲙⲁⲣⲉⲧⲥⲟⲩⲛⲟⲩ
ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲛ ⲟⲩⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲉ ⲛⲁⲓ. ⲁⲩⲱ ⲙⲁⲣⲉⲧⲥⲟⲩⲛⲟⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲛ
ⲟⲩⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲉ ⲛⲁⲓ. ⲁⲩⲱ ⲙⲁⲣⲉⲧⲥⲟⲩⲛⲟⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲛ ⲟⲩⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲉ
ⲛⲁⲓ.

ܟܠܡ̈ܐ. ܘܦܪܝܫ ܠܗ ܠܡܪܝ ܒܪ̈ܟ̈ܬܐ ܕܒܝܬ ܩܒܘܪ̈ܐ ܕܐܒ̈ܗ̈ܝ
ܒܚܕ̈ܐ. ܕܟܠ ܟܡ̈ܐ ܕܗ̈ܘ ܒܝܬ ܐܢ ܐܡ̈ܪ ܠܗ ܐܝ ܠܐ ܐܫܬܟ̈ܚ ܐܢܐ ܠܟ.
ܠܒܪ̈ܟ ܒܝ ܕܡ̈ܐ ܒܪ̈ܟ̈ܬܐ | ܕܐ̈ܡܪ. ܘܐܡ̈ܪ ܠܗ ܐܝ ܠܐ ܐܫܬܟ̈ܚ ܐܢܐ ܠܟ. Fol. 89b.
ܒܗ̈ܝ ܕܐ̈ܡܪ ܠܗ ܐܝ ܠܐ ܐܫܬܟ̈ܚ ܐܢܐ ܠܟ. ܠܡ̈ܐ ܒܪ̈ܟ̈ܬܐ ܕܒܝܬ
ܩܒܘܪ̈ܐ ܕܐܒ̈ܗ̈ܝ ܒܚܕ̈ܐ. ܕܟܠ ܟܡ̈ܐ ܕܗ̈ܘ ܒܝܬ ܐܢ ܐܡ̈ܪ ܠܗ ܐܝ ܠܐ
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ܠܐ ܐܫܬܟ̈ܚ ܐܢܐ ܠܟ. ܠܡ̈ܐ ܒܪ̈ܟ̈ܬܐ ܕܒܝܬ ܩܒܘܪ̈ܐ ܕܐܒ̈ܗ̈ܝ ܒܚܕ̈ܐ.
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ܐܢܐ ܠܟ. ܠܡ̈ܐ ܒܪ̈ܟ̈ܬܐ ܕܒܝܬ ܩܒܘܪ̈ܐ ܕܐܒ̈ܗ̈ܝ ܒܚܕ̈ܐ. ܕܟܠ ܟܡ̈ܐ
ܕܗ̈ܘ ܒܝܬ ܐܢ ܐܡ̈ܪ ܠܗ ܐܝ ܠܐ ܐܫܬܟ̈ܚ ܐܢܐ ܠܟ. ܠܡ̈ܐ ܒܪ̈ܟ̈ܬܐ
ܕܒܝܬ ܩܒܘܪ̈ܐ ܕܐܒ̈ܗ̈ܝ ܒܚܕ̈ܐ. ܕܟܠ ܟܡ̈ܐ ܕܗ̈ܘ ܒܝܬ ܐܢ ܐܡ̈ܪ ܠܗ ܐܝ
ܠܐ ܐܫܬܟ̈ܚ ܐܢܐ ܠܟ. ܠܡ̈ܐ ܒܪ̈ܟ̈ܬܐ ܕܒܝܬ ܩܒܘܪ̈ܐ ܕܐܒ̈ܗ̈ܝ ܒܚܕ̈ܐ.

ܒܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܒܥܠܡܐ ܗܢܐ ܐܠܐ ܒܣܝܡ ܠܒܐ ܘܒܨܠܘܬܐ. ܘܐܦ ܒܟܠ ܫܥܐ ܕܐܬܐ ܠܗ ܠܓܒܪܐ ܕܢܣܒ ܐܢܬܬܐ ܠܡ ܢܫܬܘܩ ܒܗ ܐܠܐ ܒܫܠܡ ܘܒܫܘܬܦܘܬܐ ܕܐܠܗܐ ܘܒܫܘܬܦܘܬܐ ܕܒܢܝ ܐܢܫܐ ܕܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܒܪܝ ܕܐܢ ܐܬ ܒܥܐ ܠܡܫܟܚ ܐܢܬ

ﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ ﺍﻟﺬﻱ ﻳﺤﺒﻨﺎ ﻭﻧﺤﺒﻪ ﻭﻳﺮﺣﻤﻨﺎ ﻭﻧﺮﺣﻤﻪ ﻭﻳﻐﻔﺮ ﻟﻨﺎ ﻭﻧﻐﻔﺮ ﻟﻪ ﻭﻳﺴﺘﺮ ﻋﻠﻴﻨﺎ ﻭﻧﺴﺘﺮ ﻋﻠﻴﻪ ﻭﻳﺴﺎﻣﺤﻨﺎ ﻭﻧﺴﺎﻣﺤﻪ ﻭﻳﺘﺤﻨﻦ ﻋﻠﻴﻨﺎ ﻭﻧﺘﺤﻨﻦ ﻋﻠﻴﻪ ﻭﻳﺴﺘﺮ ﻋﻠﻴﻨﺎ ﻭﻧﺴﺘﺮ ﻋﻠﻴﻪ ﻭﻳﺴﺎﻣﺤﻨﺎ ﻭﻧﺴﺎﻣﺤﻪ ﻭﻳﺘﺤﻨﻦ ﻋﻠﻴﻨﺎ ﻭﻧﺘﺤﻨﻦ ﻋﻠﻴﻪ ﻭﻳﻐﻔﺮ ﻟﻨﺎ ﻭﻧﻐﻔﺮ ﻟﻪ ﻭﻳﺮﺣﻤﻨﺎ ﻭﻧﺮﺣﻤﻪ ﻭﻳﺤﺒﻨﺎ ﻭﻧﺤﺒﻪ ﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻈﻴﻢ ﺍﻟﺬﻱ

«ﻭﻫﺬﻩ ﺍﻟﻤﺤﺒﺔ ﻣﻨﻪ ﻭﻟﻪ» ﻭﻫﻲ ﻟﻪ ﻭﻣﻨﻪ ﻭﻫﻮ ﻟﻨﺎ ﻭﻣﻨﺎ ﻭﻫﻲ ﻟﻨﺎ ﻭﻣﻨﺎ

ܒܝܬ ܡܠܟܐ ܕܐܦ ܐܢܐ ܐܬܝ ܠܘܬ ܡܠܟܐ ܘܐܡܪ ܠܗ ܐܢܐ ܒܥܝ ܠܡܫܕܪܘ ܠܟ ܠܘܬ ܡܠܟܘܬܟ ܐܠܐ ܐܢ ܐܬܝ ܐܢܬ ܠܘܬ ܡܠܟܘܬܝ ܘܐܡܪ ܠܗ ܐܢ ܐܬܝ ܐܢܬ ܠܘܬ ܡܠܟܘܬܝ ܐܠܐ ܐܢ ܐܬܝ ܐܢܐ ܠܘܬ ܡܠܟܘܬܟ ܘܐܡܪ ܠܗ ܐܢ ܐܬܝ ܐܢܐ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܬܘܠܬܐ ܘܐܢ ܐܬ ܐܡ ܒܢܝܐ ܘܐܢ ܐܬ ܐܒ ܒܣܝܒܐ. ܐܡܪ ܠܗ ܐܢ ܐܬ ܒܬܘܠܬܐ ܐܢܐ ܐܡ ܒܢܝܐ ܘܐܢܐ ܐܒ ܒܣܝܒܐ. ܐܡܪ ܠܗ ܐܝܟ

ܘܥܠ ܗܘ ܕܐܡܪ ܠܗ ܕܬܫܬܘܩ ܘܢܫܬܘܩ. ܘܐܦܠܐ ܕܐܡܪ ܠܗ ܕܢܫܬܘܩ
ܘܢܫܬܘܩ. ܘܐܦ ܠܐ ܫܡܥ ܠܗ ܕܢܫܬܘܩ ܘܢܫܬܘܩ. ܘܐܦ ܠܐ ܫܡܥ ܠܗ
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ܫܡܥ ܠܗ ܕܢܫܬܘܩ ܘܢܫܬܘܩ. ܘܐܦ ܠܐ ܫܡܥ ܠܗ ܕܢܫܬܘܩ ܘܢܫܬܘܩ.
ܘܐܦ ܠܐ ܫܡܥ ܠܗ ܕܢܫܬܘܩ ܘܢܫܬܘܩ. ܘܐܦ ܠܐ ܫܡܥ

ܗܵܘ ܕܶܡ ܥܲܠܡܵܐ ܟܽܠܗ ܕܶܢ ܡܶܢ ܟܽܠ ܫܽܘܠܛܵܢ̈ܐ ܕܥܲܠ ܐܲܪܥܵܐ ܘܡܶܢ ܟܽܠ ܥܲܡ̈ܡܶܐ ܘܫܽܘܒ̈ܥܵܐ ܘܠܫ̈ܢ̈ܵܐ ܕܝܵܬ̈ܒܝܢ ܒܟܽܠ ܐܲܪܥܵܐ ܕܐܲܪܡܝ̈ܐ ܘܒܟܽܠ ܐܲܪܥ̈ܵܐ ܕܒܲܪ ܡܶܢ ܐܲܪܡܝ̈ܐ ܘܒܟܽܠ ܐܲܪܥ̈ܵܐ ܕܐܝ̈ܬ ܠܗܘܢ ܫܽܘܠܛܵܢ̈ܐ ܘܡܠ̈ܟ̈ܘܬ̈ܐ ܘ

ܐܝܕܝܗ ܕܗܘ ܒܥܠܡܐ. ܘܒܟܠ ܙܒܢ ܕܐܬܐ ܠܘܬ ܒܥܠܡܐ ܕܐܚܪܢܐ ܐܝܬ ܠܗ ܚܠܦ ܕܐܝܕܝܗ ܕܗܘ ܒܥܠܡܐ ܕܐܚܪܢܐ. ܘܐܦ ܠܐ ܐܬܐ ܠܗ

ⲙ̀ⲡⲉϫⲉ ⲛⲁⲓ. ⲧⲧⲟⲫⲏ ⲉⲣⲉ ⲡⲉⲕⲥⲟⲛ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲕⲥⲟⲛ ⲛⲁⲓ ⲙ̀ⲡⲉⲕⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲕⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲕⲙⲁⲧⲉ

ⲛⲁϥ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ
ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ.
ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ

ⲙⲁⲣⲉ ⲡⲉⲧⲉ ⲛⲉⲓⲙⲉⲛⲓ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲥⲱⲕ ⲛⲁⲓ. ⲙⲡⲉⲛⲧⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲙⲡⲉⲛⲧⲁⲩ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲥⲱⲕ ⲛⲁⲓ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲣⲟⲕ

ܒܪܝܫ ܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܠܐ ܐܫܬܟܚ ܠܗ ܐܠܐ ܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܥܣܪ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܠܘ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܝܢ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܝܢ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܝܢ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܝܢ ܘܫܒܥܝܢ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܠܬܡܐܐ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܐܪܒܥܡܐܐ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܚܡܫܡܐܐ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܫܬܡܐܐ ܘܬܫܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܬܪܝܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܬܠܬܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܐܪܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܚܡܫ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܫܬ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܫܒܥ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ ܘܫܡܢ ܒܪ ܐܢܫ ܕܐܬܐ ܠܡܫܬܐ ܘܐܫܬܟܚ ܠܗ ܬܫܥܡܐܐ 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ܘܐܡܪ ܠܗ ܐܢܬ ܒܪܝܟ ܗܘ ܒܥܠ ܕܒܝܬ ܐܠܗܐ ܘܐܢ ܐܢܬ ܒܪܬ ܒܥܠ ܕܒܝܬ ܐܠܗܐ ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܫܡܐ ܐܢܬ ܕ

ⲁⲩⲱ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲙⲱⲛ ⲉⲧⲙⲁⲣⲉⲩⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ

ⲙⲁⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ. ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲩⲱ ⲛⲓⲙ

ܒܗ ܡܢ ܚܕ ܙܒܢ ܕܐܡܪ ܠܗ ܕܐ ܐܢ ܐܒܐ ܠܝ ܐܘ ܐܡ ܐܚ ܐܘ ܐܚܬ ܐܘ ܒܢ ܐܚ ܐܘ ܒܢܬ ܐܘ ܐܒ ܐܘ ܐܡ ܐܘ

ⲛⲁϩⲣⲏⲓ ⲛⲁⲥⲱⲙⲁ ⲙⲡⲉⲧⲣⲁ. ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲣⲉ ⲧⲉⲓⲙⲉ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲁⲥⲱⲙⲁ
ⲙⲡⲉⲧⲣⲁ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ. ⲁⲩ ⲛⲁⲓ ⲛⲁⲣⲉ ⲧⲉⲓⲙⲉ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲥⲱⲙⲁ
ⲙⲡⲉⲧⲣⲁ. ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲣⲉ ⲧⲉⲓⲙⲉ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲥⲱⲙⲁ ⲙⲡⲉⲧⲣⲁ.
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲣⲉ ⲧⲉⲓⲙⲉ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲥⲱⲙⲁ ⲙⲡⲉⲧⲣⲁ. ⲁⲩⲱ ⲛⲁⲓ
ⲛⲁⲣⲉ ⲧⲉⲓⲙⲉ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲥⲱⲙⲁ ⲙⲡⲉⲧⲣⲁ. ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲣⲉ ⲧⲉⲓⲙⲉ
ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲥⲱⲙⲁ ⲙⲡⲉⲧⲣⲁ. ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲣⲉ ⲧⲉⲓⲙⲉ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ
ⲛⲁⲥⲱⲙⲁ ⲙⲡⲉⲧⲣⲁ. ⲁⲩⲱ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲛⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲁⲛ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ

ⲛⲁⲓⲟ. ⲟⲩⲛⲁ ⲛⲉⲙⲁⲥ ⲉⲩⲥⲱⲧⲉⲙ ⲉⲩⲉⲣⲙⲏⲛⲩⲉ ⲉⲩⲉⲣⲟⲩⲱⲛϩ ⲉⲡⲉⲥⲏⲓ
ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ
ⲛⲁⲓⲟ. ⲥⲉⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲡⲉⲩⲣⲁⲛ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩϯ. ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ
ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ⲛⲁⲓⲟ. ⲡⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ
ⲉⲣⲟⲥ ⲛⲁⲓⲟ. ⲡⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ
ⲛⲁⲓⲟ. ⲡⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ⲛⲁⲓⲟ.
ⲡⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ⲛⲁⲓⲟ. ⲡⲉⲛⲧⲁⲩⲟ
ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ⲛⲁⲓⲟ. ⲡⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ⲛⲁⲓⲟ. ⲡⲉⲛⲧⲁⲩⲟ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲣⲉⲓ ⲛⲁⲕ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ

ⲁⲩⲱ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̀ⲡⲉⲛⲛⲟⲩϯ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ ⲁⲩⲱ
ⲁⲛⲁⲥⲧⲁⲥⲓⲥ. ⲛⲓⲙ ⲉ̀ⲧⲁⲩⲧⲁⲗⲟ ⲛ̀ⲥⲁⲣⲝ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲧⲉⲩⲥⲩⲛⲁⲅⲱⲅⲏ
ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩϯ ⲙ̀ⲡⲉⲥⲛⲁⲩ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩϯ ⲙ̀ⲡⲉⲥⲛⲁⲩ. ⲁⲩⲱ

ⲙⲡⲉⲓⲱⲧ ⲉⲧⲙ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲓⲙⲁ ⲉⲧⲙ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲓⲙⲁ ⲉⲧⲙ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟ

ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܝܠܝܐ ܐܢܐ ܗܘ ܕܐܬܝܬ ܠܟ ܒܫܡܗ ܕܐܠܗܐ ܘܐܢ ܠܐ ܐܫܬܟܚ

ܐܝܟ ܕܐܡܪ ܡܪܝ ܥܠ ܐܝܠܝܐ ܒܪ ܫܒܝܐ ܕܐܬ ܒܪ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ
ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ
ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ
ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ
ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ
ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ
ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ ܐܢܐ ܘܐܢܬ ܐܚܪܢ ܐܢܫ ܐܠܐ

ⲁⲛⲟⲩ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲩⲱⲛϩ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲙⲟⲛ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ

ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲛⲧⲣⲙⲛⲧⲉ ⲛⲁⲩ ⲉⲧⲉⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ.
ⲉⲩⲛⲁ ⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲱ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ
ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲱ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲙⲙⲟⲥ.
ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲱ ⲛⲧⲉ ⲡⲉⲩⲙⲁ
ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲱ
ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ
ⲙⲡⲉⲩⲣⲱ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ
ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲱ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ.
ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲱ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ
ⲡⲓⲥⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲣⲱ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ
ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲓ

ⲙⲁⲣⲉⲧⲁⲓⲥⲓⲥ ⲙⲁⲣⲉⲧⲁⲓⲥⲓⲥ ⲙⲁⲣⲉⲧⲁⲓⲥⲓⲥ ⲙⲁⲣⲉⲧⲁⲓⲥⲓⲥ ⲙⲁⲣⲉⲧⲁⲓⲥⲓⲥ ⲙⲁⲣⲉⲧⲁⲓⲥⲓⲥ

ⲙⲡⲉⲥⲟⲩⲱⲛ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲁⲣⲝ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲛⲟⲩ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ

ܐܝܟ ܕܐܢ ܐܬܬ ܒܝ

ܒܬ ܐܢ ܐܝܟ ܕܐ ܐܢ ܐܝܟ ܕܐ ܒܬ ܐܢ ܐܝܟ ܕܐ ܒܬ ܐܢ ܐܝܟ ܕܐ ܒܬ

ܕܦܠܡܗܒܢ. ܕܒ ܫܥܒܕܝ ܒܝ ܙܥܪ ܘܝܟܝ. ܫܟܝ ܒܘ
ܕܒܙܟ. ܕܝܗܪܘ ܠܡܕܘ ܒܝ ܕܒܕܗ ܕܡܝܢܗ. ܘܒܝ ܒܟ
ܫܒ ܒܝ ܕܒܫ ܕܝܗܒܕ ܕܒܟ. ܒܝܗܒܕ ܒܝ ܒܘ ܕܒ ܫܒ
ܒܝ ܒܘ ܫܒ ܟܝ ܫܒ. ܒܒܗ ܠܡܕ | ܘ. ܒܝ ܒܘ ܫܒ ܒܝ Fol. 756.
ܒ ܘ. ܒ ܒ ܒ

Fol. 75a. ܕܝܢ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܡܪ ܠ

ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲥⲕⲏⲛⲏ ⲛⲉⲙ ⲛⲉⲛⲥⲕⲉⲩⲏ ⲛⲉⲙ ⲛⲉⲛⲥⲕⲁⲩⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲥⲕⲉⲩⲟⲥ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ
ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ
ⲛⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ
ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ.
ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ
ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ
ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲙⲙⲟⲟⲩ.
ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲙⲟⲩ
ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲛⲓⲙ. ⲁⲩⲱ
ⲁⲩⲙⲟⲩ ⲙⲙⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲟⲩ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ ⲛⲓⲙ.
ⲁⲩⲱ ⲁⲩⲙⲟⲩ

⁘ ⁘ ⁘

ⲁⲛⲁⲡⲓⲥⲧⲟⲥ ⲇⲉ ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲙⲛⲧⲣⲙ
ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲙⲛⲧⲣⲙ ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲙⲛⲧⲣⲙ ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲙⲛⲧⲣⲙ ⲛⲓⲙ ⲉⲧⲙⲛ

ܒܝܬ ܫܡܥܘܢ ܕܐܬܐ ܠܘܬ ܟܠ ܡܕܡ ܕܐܡܪ ܠܗ. ܘܐܡܪ ܠܗ ܫܡܥܘܢ ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܬܐ ܠܘܬ ܟܠ ܡܕܡ ܕܐܡܪ ܠܝ. ܐܠܐ ܐܢܐ ܐܡܪ ܠܟ

ܘܚܝ ܠܗ ܗܘ ܕܒܥܝ ܠܡܗܘ ܕܐ ܒܗ ܡܢ ܗܘ ܕܒܥܝ ܠܡܗܘ ܕܐ ܒܗ ܡܢ ܗܘ ܕܒܥܝ ܠܡ
ܒܗ ܕܐ ܒܗ ܡܢ ܗܘ ܕܒܥܝ ܠܡ ܒܗ ܕܐ ܒܗ ܡܢ ܗܘ ܕܒܥܝ ܠܡ ܒܗ ܕܐ ܒܗ ܡܢ
ܗܘ ܕܒܥܝ ܠܡ ܒܗ ܕܐ ܒܗ ܡܢ ܗܘ ܕܒܥܝ ܠܡ ܒܗ

ܕܒܗ ܠܗ ܕܐ ܐܝܟ ܕܐܡܪ ܠܗ ܐܢܐ ܐܡܪ ܠܟ ܕܬܗܘܐ ܫܬܩ ܘܠܐ ܬܡܠܠ ܥܡ ܐܢܫ ܐܚܪ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܐ ܡܠܬܐ ܕܐܡܪ ܐܢܐ ܠܟ

Fol. 72a.

ⲛⲁⲓ ⲛⲁⲛ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲙⲡⲉⲛⲓⲱⲧ ⲁⲩⲱ

ⲛⲉⲓⲁ ⲉⲣⲙⲟⲩ ⲛⲁⲓ ⲉⲧⲃ. ⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲣⲟⲥⲉⲩⲭⲏ. ⲁⲩⲱ
ⲛⲉⲙⲁⲓ. ⲉⲓⲥ ⲙⲉ ⲥⲁⲃⲏⲗ ⲛⲓⲙⲁ ⲉⲧⲣⲉⲓ ⲉⲓⲛⲁⲓ. ⲙⲡⲉⲧⲉ ⲛⲓⲙ ⲛⲓⲃⲉ
ⲉⲓⲛⲁⲓ ⲉⲧⲣⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ⲛⲓⲁⲣⲭⲁⲓ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ
ⲙⲡⲉⲧⲉ ⲛⲓⲙ ⲙⲡⲉⲧⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲓ ⲉⲓⲛⲁⲓ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲓⲃⲉ ⲉⲧⲣⲉⲓ
ⲉⲓⲛⲁⲓ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲓⲃⲉ

ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ. ⲁⲩⲱ ⲙⲁⲣⲉⲡⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲁⲩ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲉⲙ ⲡⲓⲙⲁ

ⲙⲟ. ⲙⲉ ⲙⲡ ⲓⲇⲁⲁⲧⲟⲩ ⲇⲓⲛⲉⲓ. ⲟⲩⲟϩⲟⲩ ⲛⲉⲓ ⲛⲁⲓ ⲙⲁⲓ. ⲇⲓⲕ ⲥⲙⲟ
ⲥⲉⲙⲟⲩ ⲙⲛⲓⲥⲉ ⲓⲙⲁⲁⲧⲟⲩ. ⲟⲩⲟⲓ ⲙⲁⲩⲁ ⲓⲙⲁⲁⲧⲟⲩ. ⲙⲁⲓ ⲥⲉ ⲛⲁⲓ ⲇⲓⲙⲁⲁⲩ
ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲇⲓⲙⲁⲁⲩ. ⲥⲉ ⲓⲙⲁⲁⲩ ⲥⲉ ⲙⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲙⲁⲓ ⲥⲉ ⲛⲁⲓ
ⲓⲙⲁⲁⲧⲟⲩ ⲥⲉⲙⲟⲩ. ⲟⲩⲱⲕ ⲥⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ. ⲓⲙⲁⲁⲧⲟⲩ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ
ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ ⲥⲉ ⲛⲁⲓ
ⲥⲉ ⲛⲁⲓ ⲥⲉ

ꠀꠣꠞꠀ ꠣꠞꠀ ꠀꠣꠞꠀ ꠣꠞꠀ ꠀꠣꠞꠀ ꠣꠞꠀ

ꝺꝺꝺ ꝺꝺꝺ ꝺꝺꝺ

ⲡⲉⲛⲟⲩϫⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲡⲉⲛⲥⲁ ⲡⲉⲛⲟⲩϫⲓ
ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲡⲉⲛⲥⲁ ⲡⲉⲛⲟⲩϫⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲡⲉⲛⲥⲁ ⲡⲉⲛⲟⲩϫⲓ

ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲉϫⲟⲉⲓⲥ ⲡⲉⲛⲛⲟⲩϯ ⲙⲡⲉⲥⲙⲁ ⲛⲧⲉ ⲡⲓⲱⲧ

ⲉⲡⲉϫⲱⲟⲩ ⲛⲁϩⲣⲏⲓ ⲉⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲕⲉⲩⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉ

ⲟⲩⲟⲉ ⲥⲉϫⲉ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲫⲁⲓ. ⲙⲁⲣⲉϫⲉ ⲛⲁⲕ ⲉⲣⲟⲥ.
ⲙⲙⲟⲥ. ⲛⲁⲓ ⲛⲉⲙⲁⲣⲓⲁ ⲧⲉⲥⲛⲏⲩ ⲛⲉⲙⲁⲣⲓⲁ ⲧⲉⲥⲛⲏⲩ ⲛⲉⲙⲁⲣⲓⲁ
ⲧⲉⲥⲛⲏⲩ

ⲁⲛⲟⲩⲱϣ ⲉⲣⲟϥ ⲛⲁⲓ ⲛⲉ. ⲉⲓⲛⲁⲓ ⲙⲁⲣⲉϥⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ.
ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩ

ⲁⲛⲧⲉ. ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲛⲟⲓⲁ ⲙⲛ ⲧⲉⲕⲉⲩⲭⲏ ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲙⲉⲗⲉⲓⲁ
ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲙⲁⲕⲣⲟⲑⲩⲙⲓⲁ. ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲡⲁⲧⲓⲛⲏ ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲡⲁⲣⲑⲉⲛⲓⲁ.
ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲁⲅⲁⲡⲏ ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲁⲅⲁⲑⲟⲥⲩⲛⲏ. ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲙⲁⲕⲣⲟⲑⲩⲙⲓⲁ
ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲡⲁⲧⲓⲛⲏ ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲡⲁⲣⲑⲉⲛⲓⲁ. ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲁⲅⲁⲡⲏ
ⲙⲛ ⲧⲉⲕⲙⲉⲧⲁⲁⲅⲁⲑⲟⲥⲩⲛⲏ.

ⲙⲡⲣⲱⲙⲉ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲓ ⲛⲁⲕ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲁⲡⲁ
ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ. ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ. ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲓ ⲛⲁⲕ
ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ. ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ. ⲛⲁⲓ ⲛⲉⲙⲁⲥ
ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲓ ⲛⲁⲕ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ. ⲡⲉⲛⲓⲱⲧ
ⲉⲧⲙⲙⲁⲩ. ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲓ ⲛⲁⲕ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲁⲡⲁ ⲁⲃⲃⲁ
ⲙⲁⲕⲁⲣⲓⲟⲥ. ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ. ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲓ ⲛⲁⲕ ⲉⲡⲓⲥⲧⲟⲗⲏ
ⲛⲧⲉ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ. ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ. ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲃⲉ ⲡⲁⲓ
ⲉⲧⲁⲓ ⲛⲁⲕ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ. ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ.
ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲓ ⲛⲁⲕ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ.
ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ.

ⲙⲁⲣⲓⲁ ⲧⲏ. ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛⲕⲁⲗⲉⲓ ⲙⲁⲣⲓⲁ ⲧⲏⲛ ⲁⲛⲁⲅⲕⲏ ⲧⲏⲥ ⲙⲁⲣⲓⲁⲥ
ⲛⲁⲙⲏⲛ: ⲁⲩⲱ ⲁⲛⲟⲕ ⲙⲁⲣⲓⲁ ⲛⲓⲙ ⲉⲧⲁⲓ ⲉⲧⲁⲓⲣⲉ ⲛⲓⲙ ⲉⲧⲁⲓⲙⲟⲩ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲡⲓ ⲧⲟⲩⲧⲱ |
ⲛⲓⲙ ⲛⲁⲓ ⲉⲧⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲛⲁⲭⲟⲥ. ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ. ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ Fol. 65b.
ⲉⲧⲁⲩⲥⲱⲧⲙ ⲙⲙⲟⲩ ⲛⲥⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲉⲧⲃⲉ ⲡⲓⲥⲁⲗⲙⲟⲥ ⲙⲡⲓⲛⲁⲩ. ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ
ⲛⲓⲙⲁⲛⲧⲁⲥⲓⲁ ⲛⲓⲙ ⲉⲧⲁⲓⲙⲟⲩ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲡⲓ ⲧⲟⲩⲧⲱ. ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ
ⲛⲓⲙ ⲛⲁⲓ ⲉⲧⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲛⲁⲭⲟⲥ. ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲡⲓⲛⲁⲩ

ܘܐܡܪ ܠܗ ܐܢܐ ܐܫܬܘܩܩ ܠܟ ܕܬܗܘܐ ܥܡ ܐܒܝ ܘܐܡ ܐܚܝ ܘܐܡ ܒܥܠ ܒܝܬ ܐܘ ܒܥܠ ܚܩܠ ܐܘ ܒܥܠ ܟܪܡ ܐܘ ܒܥܠ ܒܝܬ ܕܒܪ ܐܘ ܒܥܠ ܒܝܬ ܕܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܒܗ

ܕܟܠ ܡܢܐ ܐܒܕ ܒܟܐ ܕܟ ܫܒܩ ܠܐ ܢܫܩ ܐܠܐ ܦܫܝܩܬܐ[1]. ܕܒܘܐ ܫܘܒܚܐ ܕܝܬܝܗ ܐܡܬܝܬܐ ܕܐܒܐ ܩܕܝܫܐ. ܘܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܢ ܐܝܟ ܐܢܐ ܐܡܪ ܠܟ

ܒܝ ܐܢ ܕܥܒܕ ܥܡܐ ܕܒܝܬ ܡܫܝܚܐ ܕܐܢ ܡܫܬܟܚ ܒܚܛܗ ܘܠܐ ܡܬܒ
ܥܝ ܒܗ ܡܫܘܒܐ ܕܠܐ ܡܬܒ ܠܗ ܐܠܐ ܡܘܬܐ ܕܚܛܗ ܗܘ ܕܐܡܪ ܠܐ
ܐܝܬ ܠܝ ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ
ܠܟ ܘܐܡܪ ܠܟ ܡܚܝ ܠܟ ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ
ܠܝ ܐܢܐ ܚܛܝܬ ܠܟ ܘܐܡܪ ܠܟ ܡܚܝ ܠܟ ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ
ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ ܠܟ ܘܐܡܪ ܠܟ ܡܚܝ ܠܟ ܚܛܗ ܕܠܐ
ܡܬ ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ ܠܟ ܘܐܡܪ ܠܟ ܡܚܝ
ܠܟ ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ ܠܟ
ܘܐܡܪ ܠܟ ܡܚܝ ܠܟ ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ ܠܝ
ܐܢܐ ܚܛܝܬ ܠܟ ܘܐܡܪ ܠܟ ܡܚܝ ܠܟ ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ ܐܠܐ
ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ ܠܟ ܘܐܡܪ ܠܟ ܡܚܝ ܠܟ ܚܛܗ ܕܠܐ ܡܬ
ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ ܠܟ ܘܐܡܪ ܠܟ ܡܚܝ ܠܟ
ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ ܠܟ ܘܐܡܪ
ܠܟ ܡܚܝ ܠܟ ܚܛܗ ܕܠܐ ܡܬ ܠܡܘܬܐ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܐ ܚܛܝܬ
ܠܟ

ⲙⲁⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲛⲉ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲙⲟⲥ ⲛⲁⲛ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲙⲁⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲛⲉ ⲛⲉⲙ

ⲁⲛⲟⲩⲛⲁⲩ ⲛⲁⲕ ⲛⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲣⲱⲙⲉ ⲉⲡⲓⲥⲧⲟⲙⲁ ⲛⲁⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ

ⲁⲛⲟⲛ ⲛⲉⲙ ⲡⲉⲕⲙⲁⲛⲧⲁⲩⲟ ⲛⲉⲙ ⲡⲉⲕⲙⲁⲛⲧⲁⲩⲟ ⲛⲉⲙ ⲡⲉⲕⲙⲁⲛⲧⲁⲩⲟ ⲛⲉⲙ ⲡⲉⲕⲙⲁⲛⲧⲁⲩⲟ

ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲛⲉⲙ ⲡⲉϫⲁⲥ ⲛⲁⲓ

ⲙⲛ ⲛⲓⲣⲱⲙⲓ ⲛⲓⲃⲉ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ
ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ ⲉⲧⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲥⲁⲣⲝ ⲙ̀ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉ
ⲡⲉⲛⲛⲟⲩⲧⲓ ⲛⲓⲙ ⲁⲩⲱ ⲡⲉⲛⲛⲟⲩⲧⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲁⲣⲉ ⲉⲣⲟⲥ ⲁⲩⲱ ⲉⲧⲙⲁⲩⲁⲣⲉ
ⲛ̀ⲥⲁⲣⲝ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉ ⲡⲓⲥⲱⲧⲙ
ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲥⲁⲣⲝ ⲙ̀ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ
ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ ⲁⲛⲟⲕ ⲁⲩⲱ ⲡⲁⲓ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲓⲁⲅⲁⲑⲟⲥ
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ ⲁⲛⲟⲕ ⲁⲩⲱ ⲡⲁⲓ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ
ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ ⲁⲛⲟⲕ ⲁⲩⲱ ⲡⲁⲓ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ ⲉⲧⲃⲉ
ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ ⲁⲛⲟⲕ ⲁⲩⲱ ⲡⲁⲓ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ
ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ ⲁⲛⲟⲕ ⲁⲩⲱ ⲡⲁⲓ
ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ ⲁⲛⲟⲕ
ⲁⲩⲱ ⲡⲁⲓ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲓⲅⲩⲡⲧⲓⲟⲥ
ⲁⲛⲟⲕ ⲁⲩⲱ ⲡⲁⲓ ⲛⲓⲙⲁⲣⲉⲛⲧⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ

ⲛⲁϥ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉⲓⲛⲉ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙⲡⲉϥⲣⲁⲛ ⲙⲡⲉϥⲙⲁⲓ ⲙⲡⲉϥⲙⲁⲁⲩ ⲙⲡⲉϥⲣⲁⲛ ⲙⲡⲉϥⲙⲁⲓ ⲙⲡⲉϥⲙⲁⲁⲩ

ܟܝ. ܢܗܦ ܟܠ ܦܠܢ. ܐܟܣܕ ܗܘܝܟ ܙܕ ܟܟܠ ܢܫ. ܡܗܠ
ܕܝܣܗ ܢܗ ܟܝ. ܦܗܫ ܕܝܚܙ ܒܬܙ. ܢܟܝ ܟܠ ܗܘܕܙ.
ܢܙܠ ܙܢ ܙܕ ܡܝܩ ܟܠ ܒܗܫ ܡܝ ܕܟܗ ܒܗܦ ܢܙܙ
ܐܗܕܠܘܣ ܟ ܐܟܣܕ. ܢܙܙ ܠܢ ܒܟܙ ܢܗ ܕܝܒܩ ܗܢ.
ܣܗܕܙ ܝܢ ܕܗܫ ܟܟ ܐ. ܕܗܫ ܙܗ ܙܗ ܢܗ ܢܗܢ ܟ
ܕܝܣܗ ܕܟܗ ܐ. ܟܠ ܢܗ ܙܗ ܢܗ ܢܗ ܢܗ ܢܗ ܢܗ ܢ
ܟ ܢܗ ܢܗ ܢ ܢ ܢ

ܕܡܫܬܐ ܒܝܬ ܐܢܫ ܕܐܝܟ ܐܢܐ ܠܐ ܡܫܬܐ ܒܝ ܒܝܬ ܐܢܫ ܐܚܪ. ܐܦ ܐܢ ܐܡܪ ܐܢܐ ܠܟ ܕܐܝ ܐܢܐ ܠܐ ܡܫܬܐ ܒܝ ܒܝܬ ܐܢܫ ܐܚܪ ܐܦ ܗܟܢܐ

ܣܟܣܘ ܠܗ ܕܐ ܒܥܐ ܐܢܐ ܐܒܐ ܕܝܢ ܐܡܪ ܠܗ ܐܒܘ ܐܢܐ ܐܙܠ ܘܐܬܐ ܐܢܐ ܘ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܕܥ ܠܝ ܒܡܕܡ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܬܗܘ ܠܟ ܐܠܗ ܐܚܪܢܐ ܠܩܕܡܝ ܘܠܐ ܬܥܒܕ ܠܟ ܦܣܠ ܐܘ ܕܡܘܬ ܕܡܐ ܕܒܫܡܝܐ ܡܠܥܠ ܘܕܒܐܪܥܐ ܡܬܚܬ ܘܕܒܡܝܐ ܡܢ ܬܚܬ ܠܐܪܥܐ ܠܐ ܬܣܓܕ ܠܗܘܢ ܘܠܐ ܬܦܠܚܢܝܗܘܢ ܐܪܡ ܐܢܐ ܝܗܘܐ ܐܠܗܟ ܐܠܗ ܩܢܝܐ ܕܦܘܪܥ ܥܠ ܚܛܗܐ ܕܐܒܗܬ ܥܠ ܒܢܝܐ ܥܠ ܪܒܥ ܘܥܠ ܬܠܬ ܕܣܢܝܐ ܠܡܢ ܕܣܢܐܘܢܝ ܘܥܒܕ ܚܣܕ ܠܐܠܦܝܢ ܕܢܛܪܝܢ ܠܦܩܘܕܝ ܘܠܡܨܛܪܝ ܡܨܘܬܝ ܘܐܢ ܐܡܪ ܐܢܫ ܠܐ ܐ

ܒܗܘ ܫܡܥ ܐܠܗܐ ܕܐܝܬ ܒܗ ܐܠܗܘܬܐ ܟܠ ܡܕܡ. ܘܐܦ ܐܢ ܐܝܬ ܠܗ ܐܠܗܘܬܐ ܐܦ ܠܐ ܐܝܬ ܠܗ ܐܠܗܘܬܐ ܕܡܫܬܘܬܦ ܥܡ ܐܠܗܐ ܕܫܪܝܪ ܗܘ ܒܥܝܢܘܗܝ ܘܒܟܠ ܡܕܡ ܕܒܪܝܐ ܘܕܠܐ ܒܪܝܐ ܐܝܟ ܕ

ܕܝ ܕܢܝܬ ܐܦ ܗܘ ܫܒܩ ܐܢܐ. ܐܟܐ ܙܒܢ ܗܘ ܐܦܣܝܣ ܐܢܐ. ܐܦ ܐܢܐ ܫܒܩ ܐܢܐ ܕܢ ܕܟܬ ܡܕܒܪ ܒܟ ܐܢܐ ܫܡܥ ܐܢܐ. ܒܟ ܐܦ ܐܢܐ ܫܒܩ ܐܢܐ ܐܦ ܗܘ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ. ܐܦ

ܒܗ ܕܟ ܐܡ ܕܒ ܐܝܟ ܡܢ ܕܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܢܐ ܗܘ ܕܐܬܐ ܠܡܫܪܝ ܒܥܠܡܐ ܗܢܐ ܘܐܢܐ ܐܬܐ ܠܡܫܪܝ ܒܥܠܡܐ ܕܐܬܐ ܘ

ܒܬܘܠܬܐ ܕܐܦܣܘܣ ܕܐܦܣܘܣ ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܐܡܪ ܠܝ ܐܒܐ ܕܝ ܐܢܐ ܐܒܐ ܠܟ ܘܐܢܬ ܒܪܐ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܐܢܬ

ⲙⲡⲉⲥⲟⲩⲱⲛ ⲛⲁⲓ ⲛⲁⲓⲁⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲛⲁⲩ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲡⲓⲛⲟⲩⲧⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲟⲩϥⲓ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲉⲧⲟⲩⲁⲁϩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁϩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛϩⲏⲧ ⲉⲧⲟⲩⲁⲁϩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲛⲟⲩⲥ ⲉⲧⲟⲩⲁⲁϩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲙⲁⲩ

ⲛⲧⲉⲣⲟⲩ ⲥⲁⲣⲝ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ ⲙⲙⲟⲥ
ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ
ⲉⲧⲣⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ
ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ

ܘܐܡܪ ܠܗ ܐܢܐ. ܐܢ ܕܐ ܐܢ ܐܡ ܡܕܝܡ ܐܝܟ ܕܐ ܐܢ ܐܝܟ

꤀ꤢꤢꤓ ꤔꤢ ꤞꤢꤓꤢꤟꤢꤓ ꤔꤢ ꤔꤢꤢꤓ ꤔꤢ ꤓꤢꤢꤓ ꤞꤢ ꤓ

ꝺꝺꝺ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲓⲥⲟⲛ ⲛⲉⲙ ⲡⲉⲓⲥⲟⲛⲥⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲏⲛⲉ ⲛⲉⲙ ⲛⲉⲓⲙⲏⲛⲉ

ⲙⲡⲉⲓⲱⲧ ⲙⲡⲉⲓⲱⲧ ⲉⲧⲥⲱⲧⲙ ⲛⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲉⲕⲙⲁ ⲛⲧⲉ ⲡⲉⲕⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲕⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲓ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲓⲁⲙⲟⲩⲛ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲙⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ
ⲉⲣⲟⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲙⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲓⲱⲧ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲙⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ
ⲛⲓⲃⲉⲛ ⲉⲧⲉⲙⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲓⲃⲉⲛ
ⲉⲧⲉⲙⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲙⲡⲓⲙⲁ
ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲙ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲛⲉⲙⲁⲥⲧⲓⲅⲟⲥ ⲛⲉⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲛⲉⲙⲁⲥⲧⲓⲅⲟⲥ ⲛⲁⲓ

ܒܗܘ ܕܟܠ ܡܕܡ ܕܥܒܕ ܠܗ ܒܥܠ ܒܝܬܐ ܘܠܐ ܢܣܒ ܠܗ ܡܕܡ ܐܠܐ ܒܝܬ ܡܫܟܒܐ ܘܒܝܬ ܡܛܠܐ ܘܒܝܬ ܡܣܟܢܬܐ ܘܒܝܬ ܡܫܬܝܐ ܘܟܠ ܡܢܐ ܕܐܝܬ ܠܗ ܒܝܬ ܐܘ ܡܫܟܒܐ ܐܘ ܡܛܠܐ ܐܘ ܡܣܟܢܬܐ ܐܘ ܡܫܬܝܐ ܐܘ ܟܠ ܡܢܐ ܕܐܝܬ ܠܗ ܒܗ ܡܕܡ ܐܠܐ ܒܝܬ ܡܫܟܒܐ ܘܒܝܬ ܡܛܠܐ ܘܒܝܬ ܡܣܟܢܬܐ ܘܒܝܬ ܡܫܬܝܐ ܘ

ⲟⲩⲙⲛⲧⲙⲁⲣⲉ ⲛⲁⲩ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲉⲡⲉⲥⲟⲩⲱⲛⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲱⲧ ⲛⲉⲙ ⲛⲉⲓⲥⲛⲏⲩ ⲛⲉⲙ ⲛⲉⲓⲥⲟⲛⲥⲛ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲩ ⲛⲉⲙ ⲛⲉⲓⲣⲱⲙⲉ ⲛⲉⲙ ⲛⲉⲓⲙⲏⲧⲉ ⲛⲉⲙ ⲛⲉⲓⲥⲏⲓ ⲛⲉⲙ ⲛⲉ

ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲣⲁⲥⲙⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲁⲣⲭⲏ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲇⲩⲛⲁⲙⲓⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲛⲓⲉⲝⲟⲩⲥⲓⲁⲥⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲛⲓⲟⲩⲣⲁⲛⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲛⲓⲙⲁⲅ

ⲟⲩ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ
ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ. ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ
ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ
ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ
ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ
ⲛⲉⲛⲛⲟⲩⲥ. ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ. ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ. ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ
ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ. ⲁⲩⲱ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ
ⲉⲧⲣⲉⲛⲁⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲛⲛⲟⲩⲥ.

ⲙⲁⲣⲓⲁ ⲧⲏ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲡⲉⲩⲥⲟⲩⲱⲛ ⲛⲧⲉ ⲡⲉⲩⲙⲁ
ⲛⲧⲉ ⲡⲉⲩⲥⲟⲩⲱⲛ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲡⲉⲩⲥⲟⲩⲱⲛ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲛⲧⲉ ⲡⲉⲩⲥⲟⲩⲱⲛ
ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲡⲉⲩⲥⲟⲩⲱⲛ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲛⲧⲉ ⲡⲉⲩⲥⲟⲩⲱⲛ ⲁⲩⲱ ⲁⲩⲛⲁⲩ
ⲉⲣⲟⲥ ⲙⲡⲉⲩⲥⲟⲩⲱⲛ ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲛⲧⲉ ⲡⲉⲩⲥⲟⲩⲱⲛ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲡⲉⲩⲥⲟⲩⲱⲛ
ⲛⲧⲉ ⲡⲉⲩⲙⲁ ⲛⲧⲉ ⲡⲉⲩⲥⲟⲩⲱⲛ

ⲟⲩⲙⲉⲧⲣⲉϥⲙⲟⲩ. ⲉⲩϫⲓ ⲙⲡⲉϥⲣⲁ ⲛⲧⲉⲙⲡⲉ ⲛⲥⲟⲩⲛ ⲛⲥⲁ ⲡⲓⲥⲁⲗⲉ ⲙⲡⲉϥⲣⲁ.
ⲛⲥⲏⲓ ⲉⲣⲟⲥ ⲉⲧⲃⲉ ⲡⲉⲛϣⲟⲓ ⲛⲧⲁⲩ ⲛⲁⲩ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲃⲉ ⲛⲓⲙ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲙⲟⲛ

ⲁⲛⲟⲛ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲟⲩⲥ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲛⲁⲛ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲙⲡⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲡⲉⲛⲯⲩⲭⲏ ⲛⲉⲙ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲉⲙ ⲡⲉⲛⲉⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲉⲓⲙⲉ

ܕܝܢܐ. ܐܡܪ ܠܗ ܐܒܪܗܡ ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܐܘ ܒܬ ܕܬܫܡܫ ܠܝ ܒܒܝܬܟ ܘܐܢ ܠܐ

ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲕⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛ

Fol. 49a. ⲙⲁⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ

ⲛⲁϥ ⲙⲁⲗⲗⲟⲛ ⲁⲩⲱ. ⲛⲁϥ ⲉⲧⲃⲉ ⲫⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲣⲟϥ ⲙⲙⲟⲥ ⲛ

ⲟⲛ ⲛⲁϫⲱⲟⲩ ⲛⲁⲓ ⲙⲡⲉⲥϫⲓⲥⲓ. ⲁⲛⲁ ⲡⲓⲁⲃⲃⲁ ⲓⲥⲓⲇⲱⲣⲟⲥ ⲡⲉⲧⲥⲱⲧⲙ
ⲛⲥⲱⲟⲩ ⲙⲡⲉϥⲣⲁⲛ. ⲡⲉⲓⲣⲉϥϣⲁⲛⲧⲁⲥⲟⲩⲱⲛϩ ⲛⲁⲩ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ. ⲡⲉⲓⲣⲉϥϫⲟⲥ ⲛⲁⲩ ⲙⲡⲉⲓⲣⲱⲙⲉ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲃⲉ
ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲛⲁⲓ ⲛⲁⲓ
ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲉⲓⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ
ⲁⲩⲛⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲉⲓⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲉⲓⲣⲱⲙⲉ
ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ
ⲙⲡⲉⲓⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲉⲓⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ
ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲉⲓⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ
ⲁⲩⲱ

ⲙⲛ̀ⲧⲉⲣⲟ ⲛ̀ⲥⲁⲣⲝ ⲉⲧⲉⲣⲉ ⲡⲓⲙⲁ ⲛⲓⲙ

ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲛⲟⲕ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲣⲱⲙⲉ. ⲁⲛⲟⲕ ⲁⲛⲟⲕ
ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ. ⲁⲗⲗⲁ
ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ
ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ
ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ.
ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ
ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲙⲛⲧⲁⲣⲭⲏ. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ
ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ.
ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ
ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲙⲛⲧⲇⲩⲛⲁⲙⲓⲥ. ⲁⲗⲗⲁ
ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ
ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲙⲛⲧⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲙⲛⲧⲑⲣⲟⲛⲟⲥ. ⲁⲗⲗⲁ
ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ
ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲙⲛⲧⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲙⲛⲧⲑⲣⲟⲛⲟⲥ ⲛⲧⲙⲛⲧⲕⲩⲣⲓⲟⲧⲏⲥ.
ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ
ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲙⲛⲧⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲙⲛⲧⲑⲣⲟⲛⲟⲥ
ⲛⲧⲙⲛⲧⲕⲩⲣⲓⲟⲧⲏⲥ ⲛⲧⲙⲛⲧⲧⲁⲝⲓⲥ. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ
ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ
ⲛⲧⲙⲛⲧⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲙⲛⲧⲑⲣⲟⲛⲟⲥ ⲛⲧⲙⲛⲧⲕⲩⲣⲓⲟⲧⲏⲥ ⲛⲧⲙⲛⲧⲧⲁⲝⲓⲥ ⲛⲧⲙⲛⲧⲙⲩⲥⲧⲏⲣⲓⲟⲛ.
ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ
ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲙⲛⲧⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲙⲛⲧⲑⲣⲟⲛⲟⲥ
ⲛⲧⲙⲛⲧⲕⲩⲣⲓⲟⲧⲏⲥ ⲛⲧⲙⲛⲧⲧⲁⲝⲓⲥ ⲛⲧⲙⲛⲧⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲙⲛⲧⲡⲣⲟⲫⲏⲧⲏⲥ.
ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ
ⲛⲧⲙⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲙⲛⲧⲁⲣⲭⲏ ⲛⲧⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲙⲛⲧⲇⲩⲛⲁⲙⲓⲥ ⲛⲧⲙⲛⲧⲑⲣⲟⲛⲟⲥ
ⲛⲧⲙⲛⲧⲕⲩⲣⲓⲟⲧⲏⲥ ⲛⲧⲙⲛⲧⲧⲁⲝⲓⲥ ⲛⲧⲙⲛⲧⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲙⲛⲧⲡⲣⲟⲫⲏⲧⲏⲥ

ⲛⲁⲓ ⲙⲡⲉⲕⲥⲟⲛ ⲉⲧⲣⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲓ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲕⲥⲟⲛ ⲉⲧⲣⲁⲙⲟⲩ ⲛⲁⲓ ⲙⲡⲉⲕⲣⲁ ⲉⲧⲣⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲓ ⲙⲡⲉⲕⲣⲁ

ܒܗܝ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܫܬܘܕܥ ܒܗ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܒܗ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܢܫܬܘܕܥ ܒܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܬ ܒܗ ܐܝܬ ܠܝ

ܒܗܝܠܐ ܕܐܠܗܐ ܕܒܟܠ ܫܥܐ. ܒܫܡܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ.
ܫܒܚܐ ܕܚܝܢ ܕܒܪܝܬ ܥܠܡܐ. ܘܡܢ ܩܕܡ ܟܘܪܣܝܐ ܕܐܝܬ ܒܗ ܫܠܝܛܘܬܐ.
ܘܫܘܠܛܢܐ ܕܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ ܘܐܬ ܠܟ ܡܪ ܠܘܣ ܕܟܬܒ ܠܝ.
ܘܐܢܐ ܒܥܝ ܡܢ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܫܘܠܡܢܐ ܕܢܦܫܐ ܘܓܘܫܡܐ.
ܕܢܫܬܒܚ ܠܟ ܒܟܠ ܥܕܢ ܘܒܟܠ ܙܒܢ. ܐܡܝܢ ܘܐܬ ܠܟ ܡܪ ܠܘܣ ܕܟܬܒ ܠܝ

ⲙⲁⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲁⲣⲉⲩⲉⲣⲅⲉⲧⲓ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ

ܒܗܝ ܕܐܝܬ ܠܗ ܒܗ ܕܢܦܫ ܐܢܫ ܕܠܐ ܢܫܬܘܩ ܠܡܫܡܥ ܒܗ ܐܦ ܠܐ ܢܫܬܘܩ
ܠܡܫܡܥ ܒܗ ܐܦ ܠܐ ܢܫܬܘܩ ܠܡܫܡܥ ܒܗ ܐܦ ܠܐ ܢܫܬܘܩ ܠܡܫܡܥ ܒܗ ܐܦ
ܠܐ ܢܫܬܘܩ ܠܡܫܡܥ ܒܗ ܐܦ ܠܐ ܢܫܬܘܩ ܠܡܫܡܥ ܒܗ ܐܦ ܠܐ ܢܫܬܘܩ
ܠܡܫܡܥ ܒܗ ܐܦ ܠܐ ܢܫܬܘܩ ܠܡܫܡܥ ܒܗ ܐܦ ܠܐ ܢܫܬܘܩ ܠܡܫܡܥ ܒܗ
ܐܦ

ܒܗܝ ܕܐܝܬ ܠܗ ܒܥܠܡܐ ܗܢ ܕܐܝܬ ܠܗ ܒܥܠܡܐ ܗܢ ܕܠܝܬ ܠܗ ܒܥܠܡܐ ܗܢ ܕܠܐ ܐ

ܒܝܬ ܐܝܠܝܐ ܕܐܬ ܒܗ ܫܡ ܐܚܪ ܕܐܬ ܒܗ ܫܡ ܐܚܪ ܕܐܬ ܒܗ ܫܡ ܐܚܪ

ܫܟ ܐܝܡ ܐܢܐ ܕܒܬ ܒܝ ܒܝܬ ܕܒܪ ܐܝܟ ܕܐܡ ܐܢ ܐܝܟ ܕܐܡ ܐܢ ܐܝܟ ܕܐܡ ܐܢ

ꠇꠤꠍ .. ꠎꠥꠔꠤꠎ ꠎꠥꠞꠍꠤꠇꠥ. ꠥꠎꠞꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ. ꠇꠥꠔ ꠍꠥꠇ ꠞꠥꠍꠤꠎꠞꠤꠇ ꠇꠤꠍꠤꠇꠥ ✧

ꠉꠤꠞ ꠎꠤꠍꠤꠔꠇ ꠇꠤꠍꠇ ꠍꠤꠞꠇ : ꠎꠞꠍꠇ ꠞꠞ ꠍꠤꠞꠇ ꠉꠤꠎꠥꠉꠥ ꠍꠤꠞꠇ ꠔꠍꠇ. ꠎꠍꠇ ꠞꠞ ꠇꠥꠎꠞꠤꠇ ꠍꠤꠞꠇ ꠎꠍꠇ ꠞꠞ ꠇꠤꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ ✧

ꠇꠤꠍꠇ ꠉꠤꠎꠤꠉꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠞꠞ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠞꠞ ꠍꠤꠞꠇ. ꠇꠤꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠉꠤꠎꠤꠉꠇ ꠞꠞ ꠎꠞꠤꠔꠥꠞꠞꠤ ✧

ꠎꠞꠤꠔꠥꠞꠞꠤ ꠞꠞ ꠇꠤꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ. ꠍꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠞꠞ ꠍꠤꠞꠇ ✧

ꠍꠤꠞꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠞꠞ ꠇꠤꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ. ꠍꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠞꠞ ꠍꠤꠞꠇ ✧

ꠍꠤꠞꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ ꠞꠞ ꠇꠤꠍꠇ ꠎꠞꠤꠔꠥꠞꠞꠤ

ܗܘ ܕܒܝܬ ܡܫܟܚ ܐܢܫ ܠܐ ܢܫܬܟܚ ܒܗ ܡܕܡ ܕܠܐ ܢܫܬܟܚ ܒܗ ܡܕܡ ܐܝ

ⲙⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉⲙⲛⲧⲣⲣⲟ ⲛⲁⲩ

ܫܟܚ. ܡܢܝ ܟܝ ܐܢ ܙܟܝ ܢܫ ܕܢܥܒܕ ܗܘܐ ܕܕܟ ܬܒܝ ܒܕܪ ܕܥܒܝܫ.

:: ܒܟ ܡܢ ܕܟܚ ܕܒܒܝ ::

ܕܫܝ ܒܒܝ ܕܫܚ ܒܐ ܕܒܒܝ ܫܟܒܝ. ܫܥܒܫ ܗܫܟܫ ܙܟܝ ܕܒܒ ܒܕܒ ܫܟܒ ܟܫ ܕܒܒ ܫܥܒ ܕܒܒ ܫܟܒ

ⲙⲉⲥⲟ ⲉⲙⲛⲧⲕⲁⲕⲓⲁ ⲛⲓⲃⲉ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ
ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ.
ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ
ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ
ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ
ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ
ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ.
ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ
ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ
ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ
ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲓⲃⲉ ⲛⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲓⲃⲉ

Fol 41a.

ⲡⲓⲗⲁⲩⲥⲟⲥ ⲡⲓⲁⲅⲓⲟⲥ:

ﻣﺤﻴﻞ. ﻳﻜﻦ ﺃﻚ ﺩﻫﺪ ﺧﻠﻘﺪ. ﺩﺝ ﺣﻢ ﻣﺤﻜﻢ ﻟﻜﻦ
ﻣﺤﺪﻩ. ﻣﺤﻞ ﻫﺠﺴﻣﻪ ﺩﻠﻣﻪ. ﻣﻴﻞ ﻫﻠﺪﻩ ﺩﻳﺪﻩ.
ﻟﻢ ﻣﻜﻦ ﻛﻦ ﻫﻠﻳﻠﻢ ﺩﻫﺪﻩ ﻳﻢ. ﻣﻜﻢ ﺃﻚ ﻟﻢ
ﺑﺘﻜﻦ. ﺩﻟﻘﺪ ﺃﻚ ﻣﺮ ﻋﺪﺩ ﻣﻜﻢ ﻳﻬﻠﻬﻢ ﺩﻣﺪ ﺑﻪﺪ
ﻫﻪﺑﺪ. ﻛﺮ ﻣﻪ ﺟﻠﻤﻪ ﻳﻠﻣﻪ ﺑﻠﻣﻪ ﻫﻪ ﻳﻠﻣﻪ. ﻳﻜﻦ ﺃﻚ
ﻟﻨﻠﻢ ﺩﺩﺩﺟﻬﻪ ﻟﻠﺪ ﻫﻪﻫﻪﺪ ﻣﻢ ﻣﻪﻫﻪﻣﻪ ﻟﻠﺪ ﺑﻪﻳﺪ.
ﻟﺩﻳﺪ ﻣﻨﻪ ﺩﻫﻪﻫﺪﻫ ﻟﻣﻪ ﻳﻠﻣﻪ. ﺑﻪﻫﻪ ﺩﻫﻪﺑﺪ ﺩﺩﻫﻪ.
ﺩﻟ ﺩﻢ ﻳﻬﻠﻣﻪ ﻳﻠﻣﻪ ﻫﻪﺩﻪ ﻫﻪﺩﻪ. ﺩﻫﺪ ﻫﻨﻬﻪ ﻫﺩﻫﻪ
ﻫﺩﻪﺪ ﻣﻬﻪﺩﻪﻫ ﻳﻢ ﻳﻨﻪﺪ ﻣﻬﻪﻫﻨﻪﺪ ﻫﻪﻟ ﻳﻪﻫ ﻣﺮ ﻫﻪﻫﻪﺪ.

ﻳﻠﻬﻪ ﻫﻪﻫﺩﻪﻫ ﺩﻫﻪﺪ ﻫﻪﻫﻪﻳ ﺩﻪﻪﻫﻪﻫ ﻫﻪﻫﻪﻫﻪ ﻳﻬﻪﻫﻪﻫ
ﻳﻬﻠﻬﻪ ﻣﻠﻬﻪﻫ ﺩﻪﻫﻪ ﻫﻪﻫﻪﻫ ﻫﻪﻫﻪ
ﻫﻠﻪﻫ ﻫﻪﻫﻪﻫ: ﻣﻪﻫﻪﻫ ﻫﻪﻫﻪﻫﻪﻫ
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ﻫﻪﻫﻪ ﻫﻪﻫﻪﻫﻪﻫ ﻫﻪﻫﻪﻫ.
ﻫﻪﻫﻪﻫ ﻫﻪﻫﻪﻫ ❊

ܫܒܝܚܐ ܕܐܒܗ̈ܬܐ ܕܥܒܕ ܒܫܡܝܐ ܘܐܪܥܐ ܗܘ ܕܢܗܘܐ ܠܗ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܀

ܗܟܝܠ ܕܐܢܫ ܙܕܝܩ ܡܢ ܒܪ ܐܢܫ ܚܛܝܐ ܕܠܐ ܢܫܬܘܐ ܠܗ ܐܠܐ ܫܒܚܐ ܘܬܫܒܘܚܬܐ ܡܢ ܦܘܡ ܒܢܝ ܐܢܫܐ ܕܐܡܪ ܠܗ ܡܪܝ ܥܒܕ ܐܢܬ ܠܝ ܘܐܢܐ ܐܫܠܡ ܠܟ ܐܓܪܟ ܘܐܢ ܐܡܪ ܠܗ ܡܪܝ ܐܢܬ ܥܒܕ ܠܝ ܘܐܢܐ ܐܫܠܡ ܠܟ ܐܓܪ ܐܚܪ ܕ

ⲉⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲃⲏⲧ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲃⲉ ⲛⲓⲙⲁ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲉⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲛⲁⲩ ⲛⲓⲙ

Fol. 39b. ⟨ⲉⲓⲥⲁⲛⲁⲁⲩ⟩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲓⲙ

ⲙⲁⲣⲉⲡⲓⲥⲧⲉⲩⲉ ⲙⲙⲟⲕ ⲉⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲙ

ⲉⲧⲃⲉ ⲡⲓⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉⲩⲥⲱⲧⲡ ⲛⲓⲙⲉⲛⲟⲥ ⲉⲧⲣⲉⲩ
ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉϥⲣⲁⲛ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ Fol. 39a.
ⲙⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ
ⲁⲩⲱ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲁⲩⲱ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲁⲩⲱ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ
ⲙⲡⲉⲩⲥⲱⲙⲁ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲛ ⲡⲓⲥⲟⲩⲛⲁⲅⲱⲅⲟⲥ ⲙⲛ ⲡⲓⲙⲉⲧⲣⲟⲡⲟⲗⲓⲧⲏⲥ ⲙⲛ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲛ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲛ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲛ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲛ ⲡⲓⲟⲥⲓⲟⲥ ⲁⲃⲃⲁ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲡⲓⲁⲅⲁⲑⲟⲥ

ڤَتَّحْمَا. دَحْمَا مِكْلَا مِيكْلَمِيَا دَحْدَحْزَا. مِكْلَا مِيكْلَمِيَا مِنْهَا مِنْهَا. مِيكْلَمِيَا
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ܕܝܢ ܟܕ ܡܚܠܠ. ܐܠ ܡܕܡ ܕܡܬܚܫܒ ܒܗ ܡܕ ܐܡܪ. ܒܗ
ܐܡܪ ܒܗ ܠܟܠܕ ܒܗ ܕܐܡܪ ܐܢܐ ܒܢܝ ܐܢܫ ܕܐܬܐ ܠܡܣܬܟ ܒܝܕ
ܒܝܬ ܐܒܐ ܘܐܡ ܐܢܐ ܐܬܐ ܒܗ ܕܐܡܪ ܐܢܐ ܒܢܝ ܐܢܫ ܕܐܬܐ ܠܡܣܬܟ ܒܝܕ
ܒܪܝܬ ܕܟܠ ܒܢܝ ܐܢܫ ܕܐܬܐ ܠܡܣܬܟ ܒܝܕ ܐܡܪ ܐܢܐ ܒܢܝ ܐܢܫ ܕܐܬܐ ܠܡܣܬܟ ܒܝܕ
ܒܗ ܐܡܪ ܐܢܐ

ܕܒܝܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܢ ܒܥܝܢ ܐܢܬ ܠܡܫܕܐ ܠܝ ܒܝܬ ܡܫܝܚܐ ::
ܕܐܝܟ ܕܐܢܐ ܐܙܠ ܠܒܝܬ ܡܫܝܚܐ ܐܦ ܐܢܬ ܬܐܙܠ ܥܡܝ ܘܐܢ ܠܐ ܬܐܙܠ
ܠܐ ܬܫܬܘܩ ܡܢ ܡܫܝܚܐ ܕܐܢܐ ܐܙܠ ܠܒܝܬ ܡܫܝܚܐ

ⲙⲡⲉ ⲁⲡⲁⲃⲁ ⲛ̀ⲧⲱⲟⲩ ⲛ̀ⲥⲁⲣⲝ. ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲕⲣⲁⲛ

ܗܘ ܕܒ ܕܝ ܒܝ. ܟܠ ܡܫܝܚܐ ܕܐܬܝ ܒܣܦܪ ܡܫܝܚܐ ܕܐܬܝ ܒܣܦܪ
ܕܝܢ ܐܢ ܟܕ ܐܬܐ. ܟܕ ܐܬܐ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ
ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ.
Fol. 36a. ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ ܕܐܬܝ ܒܣܦܪ

ⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ܡܢܗܝ ܕܐܦ ܒܗ ܒܢܝ ܒܝ ܡܠܟܐ ܩܘܣܛܢܛܝܢ. ܐܒܐ ܕܝ ܒܝ ܡܠܟܐ ܩܘܣܛܢܛܝܢ ܕܐܦ ܒܗ ܒܢ

ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲧⲉⲛⲧⲁⲩⲟⲩⲱϣ ⲉⲡⲉⲓⲱⲧ ⲛⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲛⲁⲓ ⲛⲁⲛ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲙⲡⲉⲛⲛⲟⲩⲥ
ⲛⲧⲉⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲁⲩⲁⲧ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲛⲁϩ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲧⲁⲗⲟ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩⲛ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛⲧⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛⲧⲉⲛⲧⲁⲩⲙⲁⲩⲁⲧ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲛⲁϩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛⲧⲉⲛⲧⲁⲩⲧⲁⲗⲟ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩⲛ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲁⲩⲁⲧ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛⲧⲉⲛⲧⲁⲩⲛⲁϩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲧⲁⲗⲟ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩⲛ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲛⲧⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ

ܘܢܦܫ ܙܕܩܐ ܢܚܐ ܒܗ ܘܠܐ ܡܫܟܚ ܐܢܫ ܐܚܪ ܕܢܬܪ ܒܗ ܐܦ ܐܢܐ ܠܐ ܐܫܬܘܝ ܠܡܬܪ
ܡܢ ܕܐܡܪ ܐܢܐ ܐܫܬܘܝ ܠܡܬܪ ܡܢ ܕܐܡܪ ܐܢܐ ܠܐ ܐܫܬܘܝ ܠܡܬܪ ܡܢ ܕܐܡܪ ܐܢܐ
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ܕܡܪܝ ܕܒܗܘܢ ܡܬܚܙܝ ܠܢ ܡܬܠ ܕܐܢ ܐܡܪ ܠܢ ܐܝ ܡܢ ܐܢܫܐ ܕܐܝܬ ܒܗ ܚܘܫܒܢܐ

ܟܣܝܐ ܕܢܫܬܐ. ܕܥܕܐ ܐܡܪ. ܕܒܗ ܐܢܐ ܐܬܐ ܠܡܫܕܐ ܠܟ ܐܠܗܐ
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ዘኒዘሰዘኒ ዘኒዘሰዘኒ ዘኒዘሰዘኒ

ܗܵܝ ܕܵܐ ܒܵܬ ܐܵܢ ܐܵܡ

ܒܫܘܬ ܐܢܫ ܕܐܠܗܐ ܘܒܫܘܬ ܟܠ ܒܢܝ ܐܢܫ ܕܐܠܗܐ ܐܝܟ ܕܐܢ ܐܢܫ ܕܐܠܗܐ ܐܬܐ ܒܫܘܬ ܒܢܝ ܐܢܫ ܕܐܠܗܐ ܐܦ

Fol. 31b. ܐܬܝܗܒ ܠܗ ܡܢ ܐܠܗܐ ܚܝܠ ܘܢܨܪ ܠܗ ܥܠ ܟܠ ܡܢ ܩܐܡ ܥܠܝܗ ܘܐܬܝ ܠܗ ܒܐܪܥ ܡܕܒܪܐ ܘܫܪܐ ܒܗ ܒܡܫܟܢ ܚܕ ܡܢ ܐܚܝܢ ܕܒܫܡܗ ܕܡܫܝܚܐ ܐܬܩܪܝ ܘܐܬܝ ܠܗ ܠܘܬ ܟܠ ܐܢܫܐ ܕܐܬܐ ܠܘܬ ܩܕܝܫܐ ܐܢܛܘܢܝܘܣ

ⲁⲛⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲁⲛⲟⲩ

ܕܒܫܡܐ ܕܐܠܗܐ ܚܝܐ ܘܩܝܡܐ ܘܡܪܝ ܟܠ ܒܪܝܬܐ. ܘܟܕ ܫܡܥ ܐܢܛܘܢܝܣ ܗܢܐ ܡܠܬܐ ܐܙܠ ܠܘܬ ܒܪ ܐܒܘܗܝ ܘܠܘܬ ܐܡܗ ܘܠܘܬ ܟܠ ܕܝܠܗ ܘܐܬܐ ܠܘܬ ܒܝܬ ܡܢܙܪܬܐ ܘܫܪܐ ܠܗ ܠܡܫܡܫ ܒܗ ܒܫܘܩܐ ܘܒܫܘܪܝ ܒܝܬ ܟܢܘܫܬܐ ܘܒܨܠܘܬܐ ܘܒܨܘܡ ܣܓܝ ܘܒܫܪ ܒܣܪ ܚܙܝܪ ܘܒܫܬܐ ܘܒܒܝܥ ܠܐ ܐܟܠ ܐܠܐ ܠܚܡ ܒܠ ܡܠܚ ܘܫܬܐ ܠܐ ܫܬܐ ܚܡܪ ܐܠܐ ܡܝ ܒܠ ܫܘܪܐ ܘܟܕ ܐܬܐ ܠܗ ܠܡܫܬܐ ܒܗ ܒܫܘܩܐ ܘܫܡܥ ܩܠ ܩܪܝܐ ܕܡܪܗ ܕܐܡܪ ܠܗ ܩܘܡ ܐܙܠ ܒܐܪܥܐ ܕܐܢܐ ܐܚܘܝܟ ܐܪܐ ܘܐܬܐ ܘܫܪܐ ܒܐܪܥܐ ܕܐܒܗ ܘܐܡܗ ܘܐܬܐ ܠܘܬ ܒܝܬ ܡܢܙܪܬܐ ܘܫܪܐ ܠܗ ܠܡܫܡܫ

ⲙⲛⲧⲣⲉⲩⲥⲉⲃⲏⲥ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲓ ⲙ̀ⲡⲉⲛⲟⲩⲧⲉ ⲙⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ
ⲙⲛ ⲛⲓⲁⲣⲭⲏ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲙⲛ ⲛⲓⲙⲁⲣⲭⲟⲛ ⲙⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲙ ⲙⲛ
ⲛⲓⲙⲁⲣⲭⲟⲛ ⲛⲓⲙ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲣⲭⲏ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ
ⲛⲓⲙ ⲙⲛ ⲛⲓⲙⲁⲣⲭⲟⲛ ⲛⲓⲙ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲣⲭⲏ ⲛⲓⲙ ⲙⲛ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲙ ⲙⲛ ⲛⲓⲙⲁⲣⲭⲟⲛ ⲛⲓⲙ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲣⲭⲏ
ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲙ ⲙⲛ ⲛⲓⲙⲁⲣⲭⲟⲛ ⲛⲓⲙ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲙⲛ
ⲛⲓⲁⲣⲭⲏ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲙ ⲙⲛ ⲛⲓⲙⲁⲣⲭⲟⲛ ⲛⲓⲙ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ
ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲣⲭⲏ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲙ ⲙⲛ ⲛⲓⲙⲁⲣⲭⲟⲛ ⲛⲓⲙ ⲙⲛ
ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲣⲭⲏ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲙ ⲙⲛ ⲛⲓⲙⲁⲣⲭⲟⲛ
ⲛⲓⲙ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲙⲛ ⲛⲓⲁⲣⲭⲏ ⲛⲓⲙ

ⲛⲁⲓ ⲛⲁⲧⲙⲏⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲁⲧⲙⲏⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲧⲙⲏⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ

ⲛⲓⲙ ⲁⲛⲟⲕ ⲙⲡⲉⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲥⲱⲙⲁ

ⲉⲡⲉϫⲱⲟ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲛⲁⲕⲱⲧ ⲉⲡⲉϫⲱⲟ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲛⲁⲕⲱⲧ

ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲁⲥⲧⲏ. ⲉⲓⲛⲁⲓ
ⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲧⲁⲓⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲁⲥⲧⲏ. ⲁⲩⲱ
ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲁⲥⲧⲏ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲧⲁⲓⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲁⲓ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲛⲟⲕ ⲡⲉ ⲉⲓⲙⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲥⲱⲧⲏⲣ
ⲛⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲙⲁⲓ ⲛⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲁⲛⲟⲕ
ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲙⲁⲓ ⲛⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲙⲁⲓ ⲛⲧⲉ

ⲛⲓⲙ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲁⲛ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲛ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲛ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ

ⲙ̀ⲡⲉϥⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲟⲙⲟⲛⲁⲭⲟⲥ ⲁⲩⲱ ⲛⲓⲙ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛ̀ⲧⲉ ⲡⲓⲛⲟⲩϯ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲭⲱⲣⲁ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲧⲁ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲁⲓⲱⲛ
ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲁⲓⲱⲛ ⲛⲓⲙ ⲁⲩⲱ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲁⲓⲱⲛ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲁⲓⲱⲛ ⲛⲓⲙ ⲛ̀ⲧⲉ
ⲡⲓⲁⲓⲱⲛ ⲛⲓⲙ ⲛ̀ⲧⲉ ⲡⲓⲁⲓⲱⲛ

ⲟⲩⲟⲛ ⲙⲡⲁⲕⲱ ⲛⲧⲉⲓⲉ ⲟⲛⲥ ⲥⲁⲟ ⲡⲉⲥⲁⲛⲧⲱⲛⲓⲟⲥ ⲙⲡⲉⲥⲙⲁⲑⲏⲧⲏⲥ ⲛⲧⲙⲛⲧⲣⲙⲛⲧⲉ
ⲙⲡⲉⲛⲓⲱⲧ ⲉⲣⲟⲥ ⲛⲉⲟⲟ. ⲁⲙⲟⲩⲛⲓ ⲛⲁⲓⲛⲉ ⲙⲡⲉⲓⲱⲧ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ
ⲡⲉⲙⲁⲑⲏⲧⲏⲥ ⲁⲥⲛⲁⲩ ⲛⲥⲱⲟⲩⲛ ⲉⲣⲟⲥ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ. ⲁⲩⲱ ⲁⲥⲥⲱⲧⲡ ⲉⲣⲟⲥ
ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ ⲁⲥⲧⲁⲕⲟ ⲛⲥⲉⲛⲁⲩ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ.
ⲁⲩⲱ ⲁⲥⲥⲱⲟⲩⲛ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ. ⲁⲩⲱ ⲁⲥⲥⲱⲧⲡ
ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ. ⲁⲩⲱ ⲁⲥⲥⲱⲟⲩⲛ ⲉⲣⲟⲥ ⲁⲩⲱ
ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ. ⲁⲩⲱ ⲁⲥⲥⲱⲧⲡ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ
ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ. ⲁⲩⲱ ⲁⲥⲥⲱⲟⲩⲛ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ.
ⲁⲩⲱ ⲁⲥⲥⲱⲧⲡ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ. ⲁⲩⲱ ⲁⲥⲥⲱⲟⲩⲛ
ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ ⲛⲁⲩ ⲛⲥⲁⲛⲧⲱⲛⲓⲟⲥ. ⲁⲩⲱ ⲁⲥⲥⲱⲧⲡ ⲉⲣⲟⲥ ⲁⲩⲱ ⲁⲥⲙⲟⲩⲛⲓ
ⲛⲁⲩ

ܗܘ ܕܢܦܩ ܒܫܠܡܐ ܒܟ ܫܘܡ ܘܟܬܒ ܒܟ ܣܒܪܬ ܐܢܐ ܕܐܬܝ ܠܘܬ ܐܢܬܝ ܐܘ ܒܥܠ ܒܝܬ ܐܢܬ

ܒܗܘ ܕܐܝܬ ܠܗ ܒܝܬ ܫܘܒܐ ܘܠܐ ܐܝܬ ܠܗ ܒܝܬ ܫܘܒܐ ܐܠܐ ܒܐܝܪ ܒܪ ܫܡܫ ܘܠܐ ܒܐܝܪ ܒܪ ܣܗܪ̈ܐ ܘܠܐ ܒܐܝܪ ܒܪ ܒܢ̈ܝ ܐܢ̈ܫܐ ܘܠܐ ܒܐܝܪ ܒܪ ܒܗ̈ܡܬܐ ܘܠܐ ܒܐܝܪ ܒܪ ܥܘܦ̈ܐ ܕܫܡܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܪ̈ܚܡ̈ܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܒܗ̈ܡܬܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܚ̈ܝܘܬܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܪ̈ܚܡ̈ܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܒܗ̈ܡܬܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܥܘܦ̈ܐ ܕܫܡܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܚ̈ܝܘܬܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܒܢ̈ܝ ܐܢ̈ܫܐ ܘܠܐ ܒܐܝܪ ܒܪ ܒܗ̈ܡܬܐ ܘܠܐ ܒܐܝܪ ܒܪ ܥܘܦ̈ܐ ܕܫܡܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܪ̈ܚܡ̈ܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܚ̈ܝܘܬܐ ܕܒܪ̈ܝܐ ܘܠܐ ܒܐܝܪ ܒܪ ܒܗ̈ܡܬܐ ܕܒܪ̈ܝ

ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲉⲧⲙⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲉⲓⲣⲉ ⲛⲟⲩⲟⲙⲟⲥ ⲙⲙⲟⲛ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲉ ⲡⲓⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲛⲓⲙⲁ ⲛⲧⲉ ⲛⲓⲁⲅⲓⲟⲥ

ⲉⲩⲛⲁⲓ ⲛⲁⲕ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲛ

ܕܐܡܪ ܠܗ ܐܢܬܘܢܝ ܐܝܟ ܕܥܒܕ ܠܝ ܒܥܠܡ ܗܕܐ ܘܐܢܐ ܐܫܠܡ ܠܟ ܒܥܠܡ ܕܐܬܐ.
ܐܝܟ ܕܫܡܥ ܐܢܬܘܢܝ ܗܘ ܓܒܪܐ ܩܕܝܫܐ ܘܐܙܠ ܠܗ ܠܒܝܬܗ. ܘܒܟܪ ܒܨܦܪܐ
ܐܚܪܬܐ ܘܐܬܐ ܠܒܝܬ ܐܢܬܘܢܝ ܘܐܫܟܚ ܐܢܬܘܢܝ ܓܡܠܐ ܒܫܒܝܠ ܐܪܚܐ.
ܘܐܡܪ ܠܗ ܐܢܬܘܢܝ ܐܝܟ ܕܐܬܐ ܠܟ ܒܥܠܡ ܗܕܐ ܘܐܢܐ ܐܫܠܡ ܠܟ ܒܥܠܡ ܕܐܬܐ.
ܐܝܟ ܕܫܡܥ ܐܢܬܘܢܝ ܗܘ ܓܒܪܐ ܩܕܝܫܐ ܘܐܙܠ ܠܗ ܠܒܝܬܗ. ܘܒܟܪ ܒܨܦܪܐ
ܐܚܪܬܐ ܘܐܬܐ ܠܒܝܬ ܐܢܬܘܢܝ ܘܐܫܟܚ ܐܢܬܘܢܝ ܓܡܠܐ ܒܫܒܝܠ ܐܪܚ

Fol. 23½. ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙ̀ⲙⲟⲥ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲣⲟϥ ⲙ̀ⲡⲉϫⲁⲥ ⲛ̀ⲧⲁⲩⲟ ⲛ̀ⲧⲉϥⲥⲁⲣⲝ ⲛ̀ⲧⲉϥⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲛ̀ⲛⲓⲙ

ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϫ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲥⲁⲣⲝ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲉⲣⲡ

ⲛⲁⲓ. ⲙⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲛⲁⲓ ⲛⲉ ⲛⲉⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉ ⲛⲉⲙⲁⲩ
ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ

ⲁⲛⲟⲩⲱϣ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲓ ⲛⲁⲩ ⲉⲣⲟⲕ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲁⲓ ⲙⲡⲉ. ⲟⲩⲟϩ

ⲛⲁϥ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ

ⲙⲁⲣⲉϥⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉϥⲥⲱⲧⲡ ⲉⲡⲓⲥⲧⲟⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉϥⲥⲱⲧⲡ ⲉⲡⲓⲥⲧⲟⲙⲁ

ܒܗ ܕܐܡܪ ܠܗ ܐܢܬܘܢܝܘܣ ܐܝܟ ܕܐܢܐ ܐܦ ܐܢܐ ܒܥܝ ܕܐܬܬܟܢܝ ܒܗ ܡܫܝܚܐ
ܒܝܘܡ ܕܝܢܐ ܡܬܝܕܥ ܠܟ ܕܐܢ ܐܬܝ ܐܢܬ ܠܝ ܠܡܫܪܝ ܐܢܬ ܠܝ ܠܡܩܛܠ ܐܢܬ
ܠܝ ܡܬܚܕܐ ܡܢ ܕܐܢ ܐܬܝ ܐܢܬ ܠܝ ܠܡܫܪܝ ܐܢܬ ܠܝ ܠܡܩܛܠ ܐܢܬ ܠܝ
ܠ

ܒܫܡܐ ܕܐܒ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܚܕ ܗܘ ܐܠܗܐ ܚܝ ܘܩܝܡ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܫܠܡ ܗܘ ܠܟ ܡܪܝ ܡܫܝܚܐ ܕܒܟ ܫܦܝܪ ܘܫܒܚ ܘܟܪܝܙ ܘܡܬܩܪܒ ܐܢܐ ܥܒܕܟ ܒܟܠ ܙܒܢ ܕܐܬܝ ܠܘܬ

ܒܪܝܫ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܘܫܘܠܛܢ ܟܠ ܡܕܡ ܒܗ ܐܝܬ ܐܢ ܐܝ ܕܐܝ ܒܗ ܫܘܠܛܢ ܐܝ ܠܐ

ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲣⲱⲙⲡⲉ ⲙⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ

ܒܪܝܫ ܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܫܢܝܢ ܒ

ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲩ ⲉⲧⲉⲕⲙⲁⲩ ⲉⲧⲉⲕⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁ

ⲙⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ

ⲁⲛ. ⲛⲉⲙⲟⲩ ⲥⲉ ⲁⲃⲁⲗ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲛ ⲙⲛⲧⲣⲟ ⲉⲡⲁⲓ ⲉⲧⲁⲩⲥⲱⲧⲙ.
ⲁⲡⲉⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲓⲙ ⲁⲛⲟⲛ ⲙⲡⲉⲛⲉⲣⲅⲟⲥ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲉⲃⲟⲗ ⲙⲛ
ⲛⲉⲛⲥⲟⲛ ⲛⲓⲙ ⲁⲛⲟⲛ ⲙⲡⲉⲛⲉⲣⲅⲟⲥ ⲙⲡⲉⲛⲥⲱⲙⲁ. ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲇⲉ ⲙⲛ ⲡⲓⲙⲁ
ⲛⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲃⲓ ⲛⲓⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲃⲓ ⲛⲓⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲓⲃⲓ ⲛⲓⲙ

ⲙⲁⲓ. ⲁⲛⲟⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲥⲁⲣⲝ

ܐܝܟ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܠܡܟܬܒ ܠܗ ܐܘ ܠܐ ܡܫܟܚ ܠܗ ܐܘ ܠܐ ܡܫܟܚ ܠܗ ܐܘ ܠܐ ܡܫܟܚ

ⲙⲡⲣⲣⲟ ⲙ̀ⲡⲉⲧⲥⲱⲧⲉ ⲛ̀ⲧⲉⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲉⲧⲣⲉⲩⲙⲁⲩ
ⲉⲧⲥⲱⲕ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛⲁⲓ ⲉⲧⲣⲉⲩⲙⲁⲩ ⲉⲧⲥⲱⲕ ⲛ̀ⲥⲁ

ܟܬܒ ܥܕܝ. ܚܕ ܒ ܗܝܡ ܫܟܫܐ. ܟܟܥܕܝ ܗܘܦܐ ܕ
ܡܢ. ܟܐ ܕܡܐ ܫܟܠ ܢܗܝ ܒܗܡܢ ܫܝܒ ܡ ܫܟ. ܘܟ
ܒܗܝܡ ܟ ܟܗܘܗ ܫܘ ܢܗܘ * ܚܒܝ ܐܡ ܡܐܡܟ
ܕܡ. ܘܟ ܫܐ ܒܝ ܒܝ ܒܟܟ ܕܫܡܒ * ܒܟܟܫ ܝܡ
ܒܗܘ ܒܝ ܒ ܡܒ. ܕܒ ܒ ܒ ܡ. ܗܘ ܒ ܒ ܒ
ܡ ܒ ܒ ܒ

ܒܗ ܙܩܝܦܐ ܕܝ ܠܟ ܐ* ܐ ܕܒܝܢܐ ܕܟܠܗ ܒܗ ܙܩܝܦܐ ܕܝ ܠܟ ܐ* ܐ ܕܒܝܢܐ ܕܟܠܗ

ܠܟܝ ܕܝ ܒܠܒܟܝ ܒܗܝܬ ܫܪܝܪܐ ܕܪܘ ܡܠܟ ܫܪܝܪܐ ܕܒܟܠ
ܐܡܪ ܐܢ ܕܝ ܠܟܝ ܕܝ ܟܐ ܕܐܡ ܒܢܝ. ܠܟܝ ܕܝ ܠܟܝ ܕܝ
ܫܟܝܢܬܗ ܕܡܠܟ ܒܠܒܟܝ ܒܢܝ. ܫܘܬ ܠܟܝ ܕܝ ܒܠܒܟܝ
ܫܟܝܢ ܒܗ ܠܒ ܕܝ ܒܠܒ ܫܟܝܢ ܒܗ ܠܒ ܕܝ ܒܠܒ ܫܟܝܢ ܒܗ ܠܒ
ܒܗ ܠܒ ܕܝ ܒܠܒ ܫܟܝܢ ܒܗ ܠܒ ܕܝ ܒܠܒ ܫܟܝܢ ܒܗ ܠܒ ܕܝ
ܒܠܒ ܫܟܝܢ ܒܗ ܠܒ ܕܝ ܒܠܒ ܫܟܝܢ ܒܗ ܠܒ ܕܝ ܒܠܒ ܫܟܝܢ

ܒܗܝ ܕܐܢ ܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܐܚܪ ܕܢܗܘܐ

ⲙⲁⲣⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲉⲙⲁⲩ ⲛⲁⲓ

ܕܫܘܝܐ ܕܒܝܬ ܐܠܗܐ ܐܝܟ ܕܐܡܪ ܐܢܐ ܗܘ ܕܐܡܪ. ܐ ܐܢ ܒܝܬ ܐܠܗܐ ܕܫܘܝ

ⲛⲁⲓ ⲛⲁⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲛⲓⲙ ⲛⲁⲓ ⲛⲉⲛⲓⲙ ⲛⲁⲓ ⲛⲉⲛⲓⲙ

Fol. 12b. ܒܢܝ ܐܢܫܐ ܕܠܐ ܢܬܪܚܡ ܥܠ ܡܕܡ

ܟܬܒ. ܕܟܘܟܒ ܕܐ ܫܥܝܢ ܕܒܩܥ ܡܫܬܒܚ ܘܡܫܒܚ ܕܐ ܫܒܚ ܠܐ ܐܝ ܕܐ ܡܫܬܒܚ ܐܠܐ ܠܐ ܐܝ ܟܡܫܬܒܚ ܕܐ ܡܫܒܚ ܐܠܐ ܠܐ ܐܝ

ⲡⲉⲧⲁⲓⲛⲓ ⲛⲁⲓⲙⲉ ⲛⲁⲓⲣⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲁⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲁⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲙⲡⲉⲛⲓⲱⲧ. ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ
ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ
ⲛⲧⲉ ⲡⲓⲟⲩⲣⲁⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲕⲁⲧⲱ ⲛⲉⲙ
ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉⲥⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ
ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲁⲛⲁⲑⲁ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ
ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲙ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ
ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ
ⲛⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ
ⲙⲡⲓⲙⲁ

ܒܬܪ ܗܝ ܡܢ ܐܢ ܕܐ ܕܟ ܟ ܫܘܕܝܢ ܒܝ ܠܡܐ. ܠܡܐ ܡ
ܟܬܒ ܘܐ ܐܡܪ ܐ. ܫܘ ܬܘ ܐܡܪ ܒܬ ܡܫܡ ܠܡܐ. ܫ ܐ ܟ ܒ
ܒ ܡܒܬ. ܟ ܒ ܫܒ ܒ ܟ ܗ ܐ ܡ ܫ. ܟ ܒ ܐ ܡ ܐ ܡ
ܫ ܐ ܟ ܒ ܐ ܡ ܐ ܡ ܐ ܡ ܐ ܡ ܐ ܡ ܐ ܡ ܐ ܡ

ܒܬܘܒ ܠܟܘܢ ܐܝܟ ܕܐܢ ܐܢܫ ܐܚܕ ܒܥܐ ܠܡܫܐܠ ܠܟܘܢ ܡܢ ܐܠܗܐ ܘܢܬܠ ܠܟܘܢ ܡܢ ܐܠܗܐ ܘ

ܟܠ ܡܕܡ ܕܢܚܐ ܐܢ ܐܝܟ ܕܐܢ ܐܬܐ ܒܗ

ܙܒܢ ܕܐܬܝ ܠܘܬ ܐܢܛܘܢܝܘܣ ܘܐܬܚܙܝ ܠܗ ܐܝܟ ܕܐܝܬ ܠܗ ܥܡ ܐܠܗܐ ܘܐܝܟ ܕܐܝܬ ܠܗ ܚܘܫ ܒܟܠ ܡܕܡ ܕܒܥܠܡ ܗܢ

ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲙ ⲙⲙⲟⲥ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲁ ⲁⲛⲧⲱⲛⲓⲟⲥ

ⲟⲩⲟⲛ ⲛⲁϩⲣⲏⲓ ⲙⲁⲣⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲉⲣⲟϥ ⲉⲛⲁⲓ ⲛⲁⲓ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲧⲁⲓⲟ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲱⲧ ⲙⲡⲉⲓⲱⲧ ⲁⲓⲙⲟⲩⲛⲉ ⲉⲣⲟϥ

ⲁⲛⲟⲩⲱϣ ⲛⲁⲓ ⲙⲡⲉϫⲁⲥ ⲉⲡⲓⲥⲁⲛ ⲉⲧⲃⲉ ⲡⲓⲣⲁⲛ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲓⲃⲉⲥⲧⲓⲁ ⲛⲓⲃⲉ ⲛⲓⲙ ⲉⲧⲟⲩⲱⲛϩ ⲉⲡⲓⲙⲟⲩ ⲛⲁⲩ

ⲥⲉ ⲡⲁⲙⲟⲛⲁⲭⲟⲥ ⲁⲛ ⲉⲧⲃⲉ ⲫⲁⲓ ⲉⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲙⲁⲣⲉⲛⲧⲁⲕⲟ ⲉⲣⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩ ⲛⲁⲓ

ⲉⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲛⲁⲩ ⲉ[ⲣⲟ]ⲩ ⲉⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲩ. ⲟⲩⲇⲉ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲣⲣⲟ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲛⲁⲣⲣⲟ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲛⲁⲣⲭⲱⲛ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲁⲣⲭⲏ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲉⲝⲟⲩⲥⲓⲁ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲕⲣⲁⲧⲟⲥ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲙⲁⲛⲧⲓⲕⲏ ⲛⲓⲙ ⲛⲓⲧⲉⲙⲛⲧⲙⲁⲛⲧⲓⲥ

ܕܒܗ ܕܒܐ ܐܝܟ ܕܐ ܒܗ ܐܝܟ ܕܐ ܒܗ ܐܝܟ ܕܐ ܒܗ

ܒܗܝ ܕܐܢܫ ܠܐ ܡܫܟܚ ܠܗ ܐܦ ܒܫܠܫܠܬܐ ܕܝܘܡܐ ܐܚܪܢܐ ܕܒܗ ܐܬܐ ܠܡܫܪܝ ܒܗ ܒܫܘܠܡܐ ܘܠܐ ܡܫܬܡܥ

ⲙⲡⲉⲓⲱⲧ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲥⲱⲕ ⲉⲡⲓⲥⲱⲙⲁ ⲛⲧ

ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁϩⲣⲏⲓ ⲉⲧⲃⲉ ⲡⲁϩⲟⲩⲉ ⲛⲁⲓ ⲛⲁⲧⲁⲗⲟ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲁⲧⲁⲗⲟ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

Fol. 5b. ܟܝ ܙܝܢܐ ܕܐܢܬܘܢܝ ܩܕܝܫܐ ܐܒܐ ܕܫܘܠܛܢܐ ܕܟܠ ܡܕܝܢܬܐ ܘܟܠ ܥܡܡܐ ܕܐܬܘ ܠܘܬ ܐܢܬܘܢܝ ܐܠܐ ܒܠܚܘܕ ܒܗ ܒܠܚܘܕ ܒܗ ܐܢܬܘܢܝ ܐܠܐ ܒܠܚܘܕ ܒܗ ܕܐܢ ܐܬܐ ܠܘܬ

ⲡⲓⲙ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲥⲟⲟⲩⲛ ⲛⲁⲓ ⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲥⲟⲟⲩⲛ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ

ⲙⲡⲉⲓ ⲛⲁⲓ ⲙ̀ⲡⲉⲧⲥⲱⲧⲙ ⲛ̀ⲥⲁⲧⲁⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲁⲩⲣⲁⲛ ⲛⲁⲩ ⲛ̀ⲧ

ܗܘ ܕܐܢ ܐܝܟ ܕܐܢ ܐܬܝ ܠܗ ܒܥܠ ܒܝܬ ܐܢܫ ܐܘ ܐܝܟ ܕܐܢ ܐܬܝ ܠܗ ܒܥܠ ܒܝܬ ܐܢܫ ܐܘ

ⲛⲉⲓⲁⲅⲓⲟⲥ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲓⲣⲏⲛⲏ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲛⲁⲛ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ

ⲙⲁⲣⲉϥⲛⲁⲩ ⲛⲓⲙ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉϫⲁⲥ ⲙⲡⲉϥⲣⲱⲙⲉ ⲛⲉⲙ ⲧⲉϥϩⲏⲧ ⲛⲉⲙ ⲧⲉϥⲯⲩⲭⲏ ⲛⲉⲙ ⲧⲉϥⲛⲟⲩⲥ ⲛⲉⲙ ⲧⲉϥⲉⲣⲅⲁⲍⲉ ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ܘܐܡܪ ܠܗ ܐܒܘܗ ܐܝܟ ܐܢܬ ܒܪܝ ܗܟܝܠ ܐܢܬ ܠܡܥܒܕ ܠܝ ܗܟܢܐ ܕܐܢܐ ܐܥܒܕ ܠܟ ܗܟܢܐ

ⲛⲓⲙ ⲁⲛⲟⲛ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲁⲓ ⲛⲉ

ﻣﻦ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ. ﻭﻗﺪ ﺭﺃﻳﺖ ﺃﻥ ﺃﺟﻤﻊ ﻣﺎ ﻭﻗﻊ ﻟﻲ ﻣﻦ ﺫﻟﻚ ﻓﻲ ﻛﺘﺎﺏ ﻭﺍﺣﺪ ﻟﻴﻜﻮﻥ ﺃﻗﺮﺏ ﻟﻠﻄﺎﻟﺐ ﻓﻲ ﺗﺤﺼﻴﻠﻪ ﻭﺃﺳﻬﻞ ﻋﻠﻰ ﺍﻟﻨﺎﻇﺮ ﻓﻲ ﺗﺄﻣﻠﻪ. ﻭﻟﻢ ﺃﺭ ﺃﺣﺪﺍً ﻗﺪ ﺟﻤﻊ ﺫﻟﻚ ﻓﻴﻤﺎ ﻭﻗﻊ ﻟﻲ ﻣﻦ ﺍﻟﺴﻨﻦ ﻭﺍﻟﺠﻮﺍﺑﺎﺕ ﻭﺍﻟﻔﻮﺍﺋﺪ ﻭﺍﻟﻨﻜﺖ ﻭﺍﻟﻠﻄﺎﺋﻒ ﻭﺍﻟﺤﻜﻢ ﻭﺍﻟﻤﻮﺍﻋﻆ ﻭﺍﻟﺮﻗﺎﺋﻖ ﻭﺍﻟﺰﻫﺪ ﻭﺍﻟﻮﺭﻉ ﻭﺍﻟﺘﺄﺩﻳﺐ ﻭﺍﻟﺘﻬﺬﻳﺐ ﻭﺍﻟﺘﺤﺬﻳﺮ ﻭﺍﻟﺘﺮﻏﻴﺐ ﻭﺍﻟﺘﺮﻫﻴﺐ ﻭﺍﻟﺘﺸﻮﻳﻖ

ܒܝܬ ܡܫܝܚܐ ܕܐܦ ܒܝܬ ܐܡܗ ܕܝܠܗ ܗܘܬ ܒܗ ܐܡ ܘܐ ܕܐܦ ܒܗ ܐܡ ܕܝܠܗ ܗܘ ܒܝܬ | Fol. 2a.
ܡܫܝܚܐ ܐܠܐ ܐܦ ܒܗ ܐܡ ܕܝܠܗ ܗܘ ܒܝܬ ܐܡ ܕܝܠܗ ܗܘ ܒܗ ܐܦ ܕܐ ܒܝܬ ܡܫܝܚܐ.
ܗܘ ܕܐ ܒܗ ܐܦ ܕܝܠܗ ܐܡ ܒܗ ܗܘ ܒܝܬ ܐܡ ܕܝܠܗ ܗܘ ܒܗ ܐܦ ܕܐ ܒܝܬ ܡܫܝܚܐ.

Fol. 1a.

ཀཱལཱམ

Fol. 1b.

ﺑﻚ ﺳﻠﻪ ﺩﻣﺪ ﻫﻪﻫﻤﻤﻪﺳﺖ ﻣﺘﺨﺘﻢ ﻟﻤﺤﻪﺪ

ﺣﻪﺖ ﺩﻫﺘﻨﻪﺩ ﻣﺘﺴﺘﻪ ﺩﻪﺪﻪﻫ ﻣﺤﺘﺪ ﻣﺴﺘﺪﻪ

ﻣﺪﺪﺪﻪ ﺩﻫﻪﻪ ﻟﻤﻠﻤﻪ ﻭﻟﺤﻠﻪ ﺩﻠﻪ٭

ﺩﻤﺤﻤﺪ ﻟﻤﺤﺘﻪ ﻭﻣﻨﻪﺩ ﻣﺪﺭ ﻗﻠﺤﻤﻪ

ﺩﻫﻤﻤﻪﻪ ﺩﻩﻠﻠﻤﻪﻠﻤﻪ ﻣﺪﻤﻨﻪ٭

ﺩﻤﺤﻪ ﻟﻪﻩ ﻟﻪﻫ

ﻓﺪﻤﻤﻪ٭

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